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Christian biologists consult in Toronto

Robert VanderVennen

TORONTO — Sixteen Christian biologists, along with teachers and researchers in related fields, met by invitation on July 23-24 to discuss the question: what areas in the biological sciences cry out for distinctively Christian thinking, in addition to that of evolution? The meeting was convened by the Institute for Christian Studies.

"We need to know just what are the differences between tigers and tornados," said Dr. Jitse van der Meer, biology professor at Redeemer College. "We know there are differences, but are they just differences of complexity? Should different kinds of things be grouped in hierarchies in which the "higher" categories embrace things in lower categories?" He described for the group the study he is doing of "hierarchy theory" which he hopes will help him understand better the differences between categories of things.

Clearer thinking on that subject may help us, for example, to come to a clearer scientific understanding of the difference between humans and animals. Dr. Daniel Osmond of the University of Toronto Medical School said he hopes such clarity will help defuse the misguided "animal rights" movement which acts on the belief that there is no basic difference between animals and humans.

Dr. David Wilcox, Professor of Biology at Eastern College, Pennsylvania, supported van der Meer in his talk on the molecular-biological basis for hierarchical categories in which the higher has more complex information than the lower.

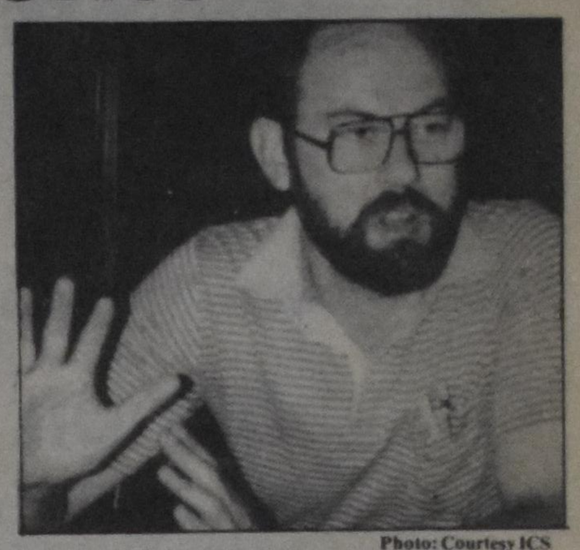

Photo: Courtesy ICS

Dr. Jitse van der Meer, biology professor at Redeemer College.

Challenges to evolution

Tim deJager-Seerveld, doctoral student at the University of Toronto's Institute for the History and Philosophy of Science and Technology, gave a talk on recent professional challenges to neo-Darwinism. Paul Fayter, a doctoral student in the history of science at the same institute, spoke about his research on natural theologies in England at the time of Darwin. Dr. Pattle Pun, biology professor at Wheaton College, Illinois, gave a talk favouring a theology of progressive creationism, a subject he deals with in a book he has recently written.

Continued on page 4 ...

Thinkbit

"Pray hard for what you really want, and leave it in God's hand."

From: *The Catholic Register*

Calvinist Contact

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and Lewiston, NY — see page 2

August 14, 1987
42nd year of publication,
No. 2082

Exchange program brings young people to Holland

Bert Witvoet

ST. CATHARINES, Ont. — Cornelis Hulsman spent a few weeks in Canada this summer to lay the foundation of youth exchanges between Holland and Canada. As Managing Director of the Christian Emigration Centre in Amsterdam, he would like to see stronger ties between the Dutch-Canadians and their homeland.

His focus is on youth — inviting young people from Holland to come to Canada for a visit and young people from Canada to go to the native country of their parents. To make this a reality, Hulsman is setting up a number of exchange programs.

It started in Michigan

The Christian Emigration Centre started a youth summer-vacation exchange program with Grand Rapids, (G.R.) Michigan. Six young people from G.R. went to Holland for six weeks last year and 12 this year, while their counterparts from Holland visited Grand Rapids. A similar program will be started with Canada for the summer of 1988.

Hulsman has talked with representatives of the five Reformed denominations in Canada in the hope that each of them will sponsor a youth exchange program with a sister church in Holland. The quota for each church

Continued on page 4 ...

Photo: Central Weekblad

The Grand Rapids-Holland exchange this year provided a picnic for Dutch and American youths, one day before the Americans left for Holland.

United Church moderator questions value of REAL Women

Paul De Groot

EDMONTON, Alta. — A women's group which claims to speak for the traditional values of women and the family lacks grassroots support, the moderator of the United Church says.

United Church moderator Anne Squire said the federal government was justified in denying federal funding to REAL Women because the organization duplicates the work of other women's organizations and lacks support from women themselves.

"Unless they can garner support from the segment of the population they represent, the government is unwilling to also give them support," Squire said in a keynote address to the Social Justice Institute here.

Supports NAC

Squire instead praised the work of the National Action Committee for the Status of Women, an umbrella organization for more than 400 women's groups in Canada. The NAC, she said, is pursuing essential goals to bring social justice to women.

Although she does not agree with the NAC's position on abortion, "that doesn't stop me from supporting all the good work they are doing."

Squire said feminists, both inside and out of the church, must constantly challenge myths about feminism, such as the suggestion that feminists are selfish, anti-family and anti-man.

The NAC's basic principles include the freedom of women to decide whether to work outside the home; the joint responsibility of mothers, fathers and society for the care of children; recognition of the special needs of women because they bear children; and compensation for the discriminatory treatment which women have faced in the past.

Groups like REAL (Realistic, Equal, Active, for Life) Women support some of these objectives, but oppose sex education, equal pay for work of equal value, government funding of day care, and equal constitutional rights for women, Squire said.

"Most of the public appreciate the accomplishments of the National Action Committee as opposed to the rhetoric of their opponents."

Dissenting views

Not everyone in her audience felt the same way, however.

One questioner called it an "injustice" that taxpayer's money would be withheld from groups simply because they hold some views contrary to government policy.

A consultant for REAL Women called Squire misinformed about both REAL Women and the National Action Committee.

REAL Women not only has many United Church women as members, but has been supporting itself with contributions from Canadian women for four years, whereas the NAC has been receiving government funds almost since it started and has never demonstrated its ability to survive on contributions from supporters, Gwen Landolt of Toronto said in a telephone interview.

"I wonder if Mrs. Squire really knows what REAL Women stands for, or what the NAC stands for," she said.

Continued on page 5 ...

In this issue:

Bert Witvoet tells about an unhappy event in Saint John, New Brunswick (editorial poem) p.2
John Valk describes the Sicarii, a fanatic Jewish liberation movement from the time of Christ p.7
Paul DeGroot writes about the Sisters of Mary, an ecumenical order of nuns p.10
Eleven-year-old Rebecca Ouwehand crafts an exceptionally fine fantasy story "The Third Test" . . . pp.11,12

Calvinist Contact

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Editor: Bert Witvoet
Publisher: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen-Drenth, Anne Hutten, Reinder J. Klein
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bowman
Layout & Design: Margaret Griffioen-Drenth
Typesetting: Kim Yungblut

Editorial Advisory Board: James R. Dickey, Sam De Silva, Anne Hutten, Judy Knoops, Jacob Kuntz, Nicholas B. Knoppers, Alayne Langerak, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

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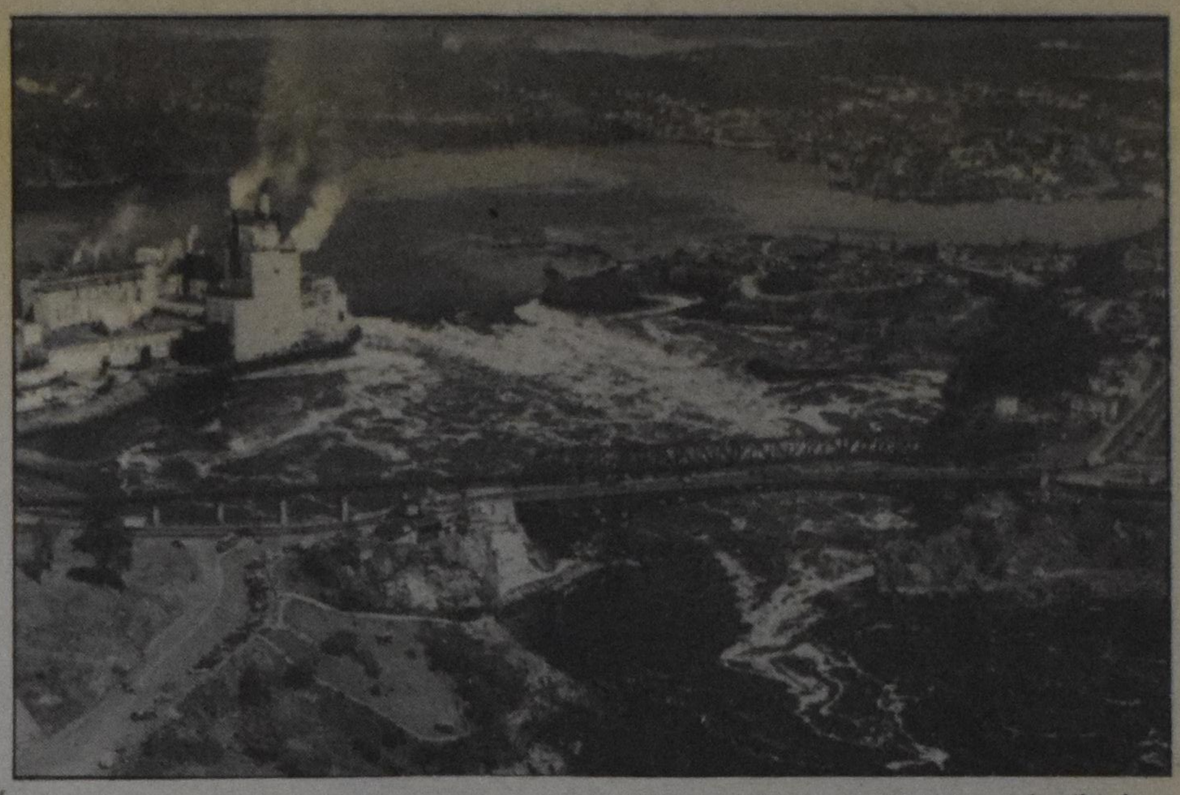
Editorial

On vacation in New Brunswick

For two weeks our family travelled through the Maritime provinces of Canada. What a feast of scenery and history awaited us there. While watching the Reversing Falls in St. John, New Brunswick, my wife, daughter and I witnessed something we would rather not have. The following narrative poem is based on our experience. Consider it my vacation editorial.

The St. John is a river of tension
forever feuding with the Bay of Fundy.
Where its mouth is most narrow
black waters blow treacherous froth,
suck merciless eddies.
This is no place for man born of woman.
Here the tide reports to God;
the gates of death are forged
beneath the ringed and rippled surface
rushing to the turbulent rapids.
The churning waters keep us spellbound,
until a man enters our field of fascination
by leaping into the fray of
outflowing river and incoming tide.
He must have known where the battle was at
one hour before high tide.
But the weight of his act
takes time to penetrate minds
more inclined to holiday experiences.
It was supposed to be a time
of trivial, lighthearted enjoyment!
We don't know what to make
of this unscheduled event.
The sermon on the Great Commission,
heard that morning in St. Andrew by the Sea
does not apply.
How does one connect being sent into the world
with this departure from that world?
The St. John, like the city,
was named after the Baptist.
But the baptism of repentance
is not like this baptism
we witness against our will.
It's the absoluteness that haunts us.
Here is something of ultimate importance
which cannot be undone.
The man's leap is as binding.
as divine election.
We don't want to accept the verdict.
Solzhenitsyn might have called it
"instantaneous, shattering thrust, expulsion,
somersault from one state into another."
With shallow minds that insist on happy endings
we imagine other scenarios —
would it have helped if one had told him
about the love of God ...
better yet, had been that love of God for him?
At least the sermon might have connected.
There might have been a different baptism
that day near the St. John.
Futile thinking when the dark waters
all along preach irresistible doom.
But not irresistible before the leap,
say our hearts baptized in truly irresistible grace,
countering the words of the investigating officer,
who spoke of the river's hypnotic effect.
Our focus shifts from the dead to the living,
a more appropriate holiday theme.
"Light is sweet, and it pleases the eyes
to see the sun," counsels the Teacher.
"However many years a man may live,
let him enjoy them all."
The spell that the suicide had on us
is broken.
We think of the things that are,
and by God's grace shall be.
And we take pictures of the marvelous
struggle going on below us,
between river and tide.
The St. John, dangerous and awesome,
is a Jordan of God, after all.
It's time we cross it safely.

Bert Witvoet
July 19, 1987



Postcard of Reversing Falls, Saint John, N.B.: "When the Bay of Funday tides (highest in the world) rise 12 feet above the water level of the St. John River entering the Bay, the tidal flow, with the power of an ocean behind it, literally pushes the river upstream. When the tide recedes, the river once again assumes command and tumbles through the gorge towards the sea."

We are moving

As of Sept. 1, Calvinist Contact Publishing will be operating out of a new location in St. Catharines. The old building on 99 Niagara Street has been our home for 11 years, but the facility has been considered unsuitable for some time and for a number of reasons: inadequate parking, cramped and inefficient lay-out of work space, poor airconditioning and a building in a state of disrepair. Our new facility will offer improvements at all these levels. In addition we hope it will be an attractive place to work in.

Our new address will be:

Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

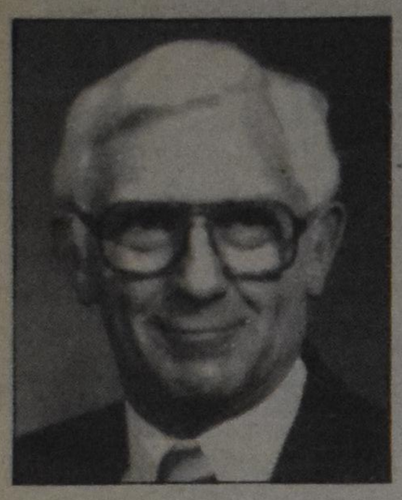
The building complex, of which we occupy unit 4, is located on the west side of Martindale, just south of the Queen Elizabeth Way. Access from the Hamilton direction will be by taking the Seventh Street exit, onto the south service road to Martindale. Vehicles coming from the Niagara Falls direction have direct access onto Martindale from the Q.E.W.

Fortunately, our telephone number will remain the same.

Please address all correspondence to the new address starting the last week in August.

Stan de Jong
Business Manager

SKYLIGHTS/WILLIAM R. RANG



"The church is a family as well. Yet when one of our members displays disobedience and separates himself, we pretend not to know him or her and turn our heads when we see him."

Sorrow into joy

I can think of two incidents that would never happen in our families.

Johnny went skating on the deep pond while the ice was thin and is late for supper. Dad said, "We have enough children left. Johnny knows where the house is and he knows that he must be home on time for supper, so let's say grace. Maybe he'll come home."

Call this irresponsible story example one, if you wish.

Carla jumps into the lake and starts swimming away from shore. She is not a very good swimmer and a few hundred feet from the beach she develops cramps in her legs. She shouts, "Help!" Dad runs to the water's edge and yells, "Swim over here. I'll pull you out!"

Dumb story number two, I'm sure.

Our families aren't run this way. We care. We go out and look for Johnny and we jump into the water to save Carla.

The church is a family as well. Yet when one of our members displays disobedience and separates himself, we pretend not to know him or her and turn our heads when we see him.

I think that it is all a matter of not knowing our own guilt before God. When I have seen tears in the Lord's eyes because of my own sins, I must also feel sorrow because of the sins of someone else. They cause the same tears in Father's eyes.

We sin grievously when we stay aloof and make pious statements about sin and forgiveness that speak more of our own assumed righteousness than of the plight of our brother. We can be such pharisees!

Jesus gave us the perfect example. He jumped into the abyss of total depravity to save a person from his lost state. For it He endured hellish fright and sorrow. He gave Himself over into death where He carried the wrath of God. There He paid the price for His lost sheep. And the lost sheep? They are folks such as Johnny and Carla. That is: they are people such as you and I.

To know this gives joy. Now we must add to the joy in heaven over one more sinner who repents and jump into the water after him. Never mind your nice suit.

William R. Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Day-care programs strengthen families

I was interested in Kuntz's column of May 29 because he quoted letters from the Association for Reformed Political Action and the *Mennonite Brethren Herald* supporting comments attributed to The Honourable Jake Epp, Minister of Health in Welfare regarding the role of parents in raising children and the matter of universal day care.

The letters quoted by Kuntz are typical of the misunderstanding and misrepresentation often perpetrated by those who allegedly wish to support families, when in point of fact their proposals are at best narrowly conceived and most often represent an ethnocentric and nostalgic view of a past which can hardly be said to have existed at all.

Support for families

First, comparing the role of parents with caregivers in a day-care program is rather absurd; the role of parents in nurturing and caring for their own children is unique as is the role of the professional caregiver in a high quality day-care program. Consequently, any comparison of the two roles is fraught with risks as the Honourable Mr. Epp discovered.

Second, your readers should know that the serious child care advocates across this country who promote universally available, affordable and high quality day care consider their efforts to be aimed at strengthening and supporting the family, recognizing today's personal, social and economic conditions. Such a system would be neither compulsory nor government run.

On the other hand, I would certainly like to see the research, presumably conducted by the ARPA, which conclusively demonstrates "that universal day care promotes the collapse of the family as the nucleus of society ...." If they have in fact conducted such a study, I'm sure the Day Care Research Network would also be interested in seeing it. In the absence of such research, the ARPA would be better off sharing their silence.

Third, the leading organization advocating for such a universally-available day-care system in this country, the Canadian Day Care Advocacy Association, has consistently promoted a parent controlled non-profit system (a model some Reformed Christians might even recognize!). Such a system of day-care services would be available not only to families where parent(s) are working but also to those who elect to stay at home. Especially in case of the latter, it would be available for periodic breaks, emergency care, socialization and play for young children. Indeed, day-care programs operating within this type of a framework, among other things, would also provide opportunities to become involved in self-help support groups or new parents in order to gain information about family/child development, community resources and the acquisition of enhanced parenting skills.

Consequently, through the alleviation of personal, social and economic stress as well as by providing positive supports to parents at home or at work, day care should be seen as supporting and strengthening the development of healthy families.

Define "need"

Fourth, it's always amusing to read and speculate about the real motivation when one encounters the inevitable sentence or two alleging support for the "truly needy." The definition of "need" in these cases is generally confined to the economic dimension, most often affirmed by pointing to the alleged injustice of a one-income two-parent family supporting a one- or two-parent working family, presumably with a substantially larger income. While superficially there appears to be a point, the fact is that income security, taxation and day care are separate issues requiring distinct solutions.

Finally, recognizing that parents' most important contribution to the well-being of the next generation lies in nurturing children, Canada's social policy should give priority to supporting systems which serve to strengthen the family's ability to prepare children for adulthood and cope with increasing levels of stress. A comprehensive system of high quality, parent controlled non-profit day care will be a significant part of such a social and family policy.

Furthermore, Reformed Christians who are genuinely interested in a political action program would be well advised to become involved in promoting parent controlled non-profit day care if they genuinely believe that the family is the basic unit of society and is integral to its well-being.

Jake Kuiken,
Calgary, Alberta

Letters

Editorial "must" caters to hypocrisy

To editorially express your opinion that Gordon MacDonald (July 10) did an honourable thing in resigning is one thing. To capture that opinion under a law seems like a dangerous thing. To say that "when leaders repent, they *must* resign" is to fly in the face of significant biblical stories. David repented and remained king. Peter was dragged into repenting and Jesus appointed him leader of the flock.

Witvoet's opinion about MacDonald I will respect, though I may feel I have reasons for disagreeing. *Calvinist Contact's* editorial legislation I want to protest, and I think on biblical grounds. Let *Sola Gratia* not remain a slogan. We can instead help it become a lifestyle characteristic.

In my experience, Christian organizations often seem incapable of giving leadership in these situations. They often follow the dictates of fickle financial support. In such cases, resignations are sometimes not a tool for recovery of integrity, but an indication that hypocrisy lives on even among children of grace.

We may learn from Chrysler. Its president confessed odometer irregularities in a public ad. He neither stopped selling cars, nor resigned. His confession probably will help Chrysler sell more. If InterVarsity was faced with rumours, I would have thought that telling the truth would have helped restore integrity. And my own guess is that the organization may then have been rewarded financially.

But I admit, Christian organizations have not provided a lot of evidence for the correctness of my guess. And that tradition, in my opinion, may well undermine the growth of integrity.

Hendrik Hart,
Toronto, Ontario

Pontius' Puddle

THE ELECTRONIC CHURCH IS AMAZING. IN SPITE OF ALL THE ADVERSITY, MILLIONS STILL TUNE IN EACH WEEK. I GUESS IT SHOWS WHAT CAN HAPPEN IF YOU PUT YOUR FAITH IN THE ALMIGHTY POWER.
YOU MEAN OF GOD?
NO, TELEVISION!

Exchange program brings young people to Holland

... continued from page 1.
in 1988 will probably be 10 to 15 young people of the Christian Reformed Church and five of each of the following: the Canadian Reformed Church, the Free Reformed Church, The Netherlands Reformed Church and the Reformed Church.

The conditions of the exchange visits are as follows: each applicant must be between the ages of 18 to 20, be fairly independent, be recommended by a local pastor, be willing to pay for a return ticket and take along some spending money. The six-week stay in Holland will be free.

The young person must fill in a questionnaire and send it to the representative of his or her denomination. All young people from all five churches will travel together, but will be placed with a family of the sister church. A return visit from Holland need not be with the same family that sent the young person from Canada.

Who to contact

The following representatives of the five churches can be contacted if young people are interested in a six-week visit to Holland next summer:

Canadian Reformed Church — Hubert deBruyn, 395 Strathcona Dr., Burlington, L7L 2E5 (Tel. 416-634-6705)

Christian Reformed Church — Rev. Arie VanEek, CRC office, P.O. Box 5070, 3475 Mainway, Burlington, ON L7R 3Y8 (Tel. 416-336-2930)

Free Reformed Church — Leko Noordegraaf, 28 Mayo Dr., Toronto, ON M6L 2X2 (Tel. 416-247-4784)

Netherlands Reformed Congregation — John Beeker, c/o Netherlands Reformed Congregation, Lakeshore Rd. W., R.R.#3, St. Catharines, ON L2R 6P9 (Tel. 416-935-0567)

Reformed Church — Rev. Cor Bons, Reformed Church Centre, R.R.#4, Cambridge, ON N1R 5S5 (Tel. 519-623-4860).

According to Hulsman, some of these churches have not yet given final approval for the program, so inquiries with these churches will still have a tentative nature.

Other programs for youth

Hulsman explained that there are at the moment other youth exchange programs in force between Canada and Holland that allow a young person up to age 30 to work in the host country for up to a year. One program is in the agricultural sector and one is for general work. Hulsman was able to persuade Christian Farmers Federation of Ontario in Guelph to sponsor some of the agricultural exchanges, and the Reformed Christian Business and Professional Association to sponsor some general exchange programs.

A young person can also apply for such a work visit at the Dutch consulate. But in that event he or she must have a letter from a Dutch citizen in Holland which guarantees that the applicant will have a job and a place to stay for the length of the work visit.

Mr. Hulsman made his visit to Canada even more rewarding by agreeing with Holland Christian Homes to advertise in Holland for nurses to work in its nursing home Faith Manor.

What better way to keep the ties strong between Holland and Canada these days of strict immigration quotas than to encourage young people to spend some time in each other's country?

Christian biologists consult in Toronto

Photo: Courtesy ICS

Biology teacher Clarence Joldersma (l.) and biology professor Hank Bestman.

... continued from page 1.
Others who participated in the consultation included Dr. Hank Bestman, new biology professor at The King's College in Edmonton; Clarence Joldersma, biology teacher at Smithville District Christian High School, Ontario; Dr. William White of the NiTech Research Corporation in Pennsylvania; Dr. Ian Taylor of the University of Toronto; Dr. Donald McNally of Hamilton, and Dr. Hendrik Hart of ICS.

ICS invited the participants because biologists have been saying that public attention on the topic of evolution has made it difficult for biologists to reflect on the meaning and significance of the Christian faith for other areas of biology. Those who attended greatly appreciated the chance to talk as Christians about other aspects of biology.

Need for research and discussion

There was the strong feeling that research and discussion of this sort should continue, and must be opened up to include many other interested biological scientists and historians and philosophers of science. The consultation ended on the very positive report from Prof. van der Meer that Redeemer College is trying to gather support for foundational biological research of this kind, which would make it a centre for Christian reflection on the biological sciences. All those present encouraged Christians to support such an endeavour.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

No corner on justice

Canadians searching for personal and national identity had a momentary glow recently, quieting their insecurities by critically remarking about Americans and "God bless America and Oliver North" bumper stickers. The Iran-contra hearings triggered the all too common Canadian preening process, with short-term salving effect. I'm sorry when Christians engage in this preening, or in a similar distancing by saying that justice and peace must come to Central America but "Unless the people turn to God, it's all in vain."

The Central American situation isn't becoming less complex. The congressional committee was investigating the creation and maintenance of a secret government within the government of the world's most powerful country. Revelations in the hearings may have provided easy, welcome relief for Christians puzzling over conflicting reports on Latin America. Many Christians sense clear enough direction to stand aside from people who believed they had a better foreign policy for the U.S. and, therefore, took law into their own hands, lying to Congress and cabinet officials, writing false chronologies and destroying documents in the interest of national security. Such an administration seems neither safe nor democratic. It's difficult in such circumstances to identify with or feel confident about the Reagan administration. To then respond by suggesting that efforts towards justice and peace in Central America are "all in vain, unless the people turn to God," seems neither compassionate nor so redemptive, to me.

I can testify from my personal spiritual and political pilgrimage that seeking justice apart from Christ is in the end an unsatisfying, vain search. Non-Christians do seek justice, though, and may have some successes. Christians begin with faith in Christ, referring to biblical scripture, and resultant principles then serve as guidelines for faith in action while seeking justice. But all people, including Christians, have to learn what justice is, concretely, through their political relations with other people. There is no justice apart from Christ because "in Him all things hold together" and it is He who is "making all things new." A sense of justice apart from Christ is always a distortion, therefore.

God is at work, accomplishing God's purposes in history, in northern North America, middle America, southern North America and in Central America. God works through people, however, and where people don't seek justice or don't love kindness there can't be readily visible presence of or witness to God's work. Jesus' renewing work is going on all around us and He doesn't use only Christians to accomplish healing change, be it in hospitals or in countries.

If God effects measures of justice in Canada with governments and a people who are not Christian, and often resistant, might God not be able to work renewal in Mexico or Nicaragua, even short of the people turning directly to their creator? As it is, there are Christians working in and speaking to governments in Canada, Nicaragua and other parts of the Americas.

For all American peoples, the search for lasting justice will be in vain if continued apart from God. But, by grace, having a right relation with our creator is not a prior condition to justice being done. It seems somewhat smug and self-satisfied if we in Canada and the U.S. who have misgivings about clandestine support in the White House basement for the contras say that there cannot be justice in Central America until the people turn to God. Approximately two-thirds of the church, or body of Christ, in the world today lives in Latin America, Asia and Africa. Suggestions of locating the cause of injustice in the hearts of the Two-Thirds World people prompts questioning whether northern Americans and Christians among them could appreciate a changed, more accurate analysis of injustice linking stubborn hearts and self-seeking economic interests in northern and southern parts of the world.

If we have our citizenship loyalties straight, southern and northern Christians can learn from each other and be open and mutually supportive in seeking justice where we are in God's Kingdom.

We've given the spirit of Ollie North broadcast entry into our homes. Recognizing in the aftermath that we don't have a corner on justice would go a long way toward giving operative room to the Holy Spirit already at work in north and south. In the "end," people from all these nations may be constructing irrigation pipes from missile casings, in the new earth.

If Christ's Kingdom is the ultimate end of world history and people are responsible to God in their formative activity, Christians could now be actively encouraging each other, people and governments to open up possibilities for justice among creatures throughout creation. In that context, Nicaraguans should be able to shape their development, unhindered by foreign interests. When no people have a corner on what justice is, life and human history will round out better.

Gus Polman is the Christian Farmers Federations' Edmonton-based Development Education Co-ordinator.

Pensive Dutchie

Syrt Wolters

Do the voices of science and of scripture have equal authority?

With a bit more than usual interest I read an article by Dr. Al Menninga, professor at Calvin College, about a Christian perspective on science.

Dr. Menninga places strong emphasis on the value of scientific observations. If, after many undeniable evidences from observations, we must change our ideas about the earth and universe, then we must not stubbornly hang on to old ideas, he says. "If scientific ideas and theological ideas never changed, scientists would be teaching that the earth is flat, and theologians would be teaching that the Bible says so." That is true, of course; but should we, therefore, take the authority of scripture less serious when it comes to more profound concepts, such as the age of the universe?

After all, in the creation record of Genesis, God did not state, that the earth was created flat. References to the flatness of the earth are found in human understanding of the time, or in poetic expressions.

God is specific

But God did state in the record of creation, that He created the universe in exactly six days. God, as it were, "rubbed it in," by mentioning each day — "and there was evening and there was morning, one day." Nowhere does the reader of scripture get a hint that this should be understood differently. To the contrary, the bible stresses the fact of six creation days so strongly, that there is no room left for another explanation. It is as if God foresaw the difficulty for man to accept this when the great wonderful creation of His would become better known to man.

To me it is as if God says in Genesis 1: Never mind what you think you find while exploring the creation, remember that I have recorded that I took six days to create everything.

What then? Can I deny the findings of science? With the instruments we have, scientists can measure the vastness of the universe, at least (perhaps) a small part of it. And they find that celestial bodies are millions of light-years away from us. We cannot just deny such "observations."

I cannot help getting the feeling that Dr. Menninga is ready to sacrifice the biblical record of six creation days to scientific observations. Equally so, I cannot get away from the feeling that Dr. Menninga puts science and scripture on an equal footing. If scientific logic finds some undeniable given in the universe which does not jive with the biblical given, then he seems to be inclined to question the understanding of the Bible.

Instant aging

If Dr. Menninga, as a scientist, would have been able (knowing what he knows or understands now) to examine Adam and Eve in paradise the day after they were created by God, he probably and most likely would have come to the conclusion, based on scientific evidence, derived from an examination of their skin, teeth, bone structure, hair and whatever scientists examine, that Adam and Eve were perhaps between 40 and 45 years old, ignoring the scriptural information, that they were created 24 hours ago!

Reading the creation record in Genesis, we notice that there is a kind of progress and order in the creation. First the most basic elements are created — light, water, division of earth and sky; on the third day the more specific elements are made — sun, moon and stars. After that, plants, animals, and finally man, the crown of creation, the image-bearer of God Himself!

I am afraid we do not realize the awesomeness of being created after God's image. But it must surpass every other created thing. The creation of man, as God's image must be more glorious and more important than the creation of sun, moon and stars. Everything culminated in the creation of God's representative on earth: man!

Now — if God can create His own image-bearer instantly as an adult, would He not be able to throw celestial bodies in its place instantly, without needing the million light years?

Faith is not sight

This approach of mine is, of course, not scientific at all; it does not claim to be. I like to take God's Word at face value, particularly when it is so utterly specific.

One important point we should remember: The scriptures tell us, that our vision and our eyesight is blurred. We never will see "to the bottom of it," as long we live this side of heaven. It may be impossible for us to make the information from science fit the information from scripture. But we never should push scripture aside to make room for science. Maybe scripture does have the answer, so scientists and theologians should, perhaps together, study it in order to come to the right answers.

Possibly we never will find the answer in this dispensation. So what? Are we too big to admit in a childlike fashion that we still hold on to the truth of the Bible? In that case we will be ridiculed by the non-believing scientists (and the rest). But aren't we used to being ridiculed? Even for believing that a man who died on the cross is called our Lord and King?

Not unlikely, I will be considered very naive in my acceptance of the biblical information with regard to the creations. It does not bother me. I would rather trust in biblical information than in scientific information.

Syrt Wolter is a semi-retired barber living in Victoria, British Columbia.

United Church moderator questions value of REAL Women

... continued from page 1.

Landolt said the NAC wants to see decriminalization of prostitution, abortion on demand, and 24-hour day care. The NAC also "promotes lesbianism and homosexuality," and opposes Canadian membership in NATO, she charged.

Behind injustice lies sin

In her address, Squire called for a transformation of the economy to bring greater justice to women.

Old age and being a woman are the surest qualifications for poverty in Canada, Squire said.

Women's work, at home and even in the church, is usually unvalued and unpaid, Squire said. Women who enjoy a high standard of living and relative freedom to pursue their own interests should recognize that they are part of the problems, Squire added. Unless they become sensitive to the pain of women who are unemployed, underpaid, undervalued, assaulted or ridiculed, progress for those women will be difficult.

Christian feminists must also recognize that women face an enemy which goes deeper than capitalism or patriarchy, Squire said.

"For the Christian feminist, these are symptoms of a deeper problem: sin."

"That means this is not just a male problem. Those who permit injustice to exist are often just as responsible as those who cause injustice."

If the oppression of women is basically a spiritual problem, there is also hope, because "change is possible" and a sinful situation can be redeemed, Squire said.

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Church

Marguerite Witvoet, page editor

Canadians count 16 million church members ...

Christian churches in Canada report a total of 16.4 million members (roughly 65 per cent of its population) which includes both communicants, confirmed and adherent members. The list below represents churches with memberships in excess of 10,000 and the year of their reporting. The figures are gathered by computerized data, hand-tabulation methods and "educated guesses" by the many churches, so may vary in reliability.

	Membership
The Anglican Church of Canada, *1984*	890,635
The Antiochian Orthodox Christian Archdiocese of North America, *1984*	20,000
Apostolic Church of Pentecost of Canada, *1984*	15,000
Armenian Church of North America, Diocese of Canada, *1979*	25,000
Associated Gospel Churches, *1977*	11,558
Canadian Baptist Federation, *1984*	137,590
The Christian and Missionary Alliance in Canada, *1984*	54,176
Christian Reformed Church in North America, *1984*	85,112
The Church of Jesus Christ of Latter-day Saints in Canada, *1983*	106,000
Conference of Mennonites in Canada, *1984*	58,886
The Coptic Church in Canada, *1983*	22,000
Evangelical Baptist Churches in Canada, The Fellowship of, *1984*	53,285
The Evangelical Lutheran Church in Canada, *1986*	210,000
Greek Orthodox Diocese of Toronto, *1984*	230,000
Jehovah's Witnesses, *1984*	80,939
Lutheran Church — Canada, *1984*	94,886
Mennonite Brethren Churches Canadian Conference of the, *1984*	24,598
North American Baptist Conference, *1984*	17,331
The Pentecostal Assemblies of Canada, *1984*	171,950
Pentecostal Assemblies of Newfoundland, *1982*	34,000
Plymouth Brethren (also known as Christian Brethren), *1984*	52,000
The Presbyterian Church in Canada, *1984*	211,218
Reorganized Church of Jesus Christ of Latter Day Saints, *1984*	12,580
The Roman Catholic Church in Canada, *1984*	10,828,343
The Romanian Orthodox Church in America (Canadian Parishes), *1972*	16,000
The Salvation Army in Canada, *1983*	90,109
Serbian Orthodox Church in the U.S.A. and Canada, Diocese of Canada, *1983*	18,494
Seventh-Day Adventist Church in Canada, *1984*	35,085
Ukrainian Orthodox Church of Canada, *1970*	140,000
Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada), *1972*	21,300
The United Church of Canada, *1984*	2,206,105
United Pentecostal Church in Canada, *1982*	23,000

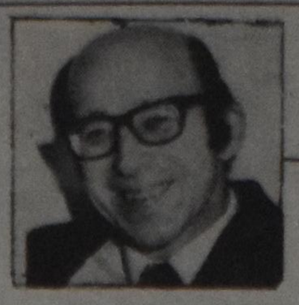
From: *Yearbook of American and Canadian Churches 1986.*

... but do they all attend?

The percentage of the population who practise weekly church attendance in countries around the world ranges from a high 91 per cent in Malta to a low of three per cent in both Denmark and Iceland, according to the September, 1986 PRRC Emerging Trends.

The percentage of survey respondents attending church weekly in Canada is 30 per cent. Percentages in other countries include: Ireland, 72 per cent; Mexico, 54; Northern Ireland, 52; South Africa (whites) 50 per cent, (blacks) 38 per cent; United States, 43; Spain, 41; Italy, 36; Chile, 31; Belgium, 30; Netherlands, 27; Australia, 22; West Germany, 21; South Korea, 19; Great Britain, 14; France, 12; Norway, seven per cent; Hungary and Sweden, five per cent; and Japan and Finland, four per cent.

From: The Australian Church Record



Pastoral letter

Leonard Schalkwyk

Balanced Christianity

Once upon a time I walked into a beautiful church in New York City. Everything spoke of God the creator. It certainly was a creative environment. "Oh," they said, "Jesus is a good man, but God is the Father, our Father, the Father of all people. We believe in the brotherhood of all people, because everyone is a child of the Father." That church specialized in the Father.

At another time I happened to attend a church service in the southern United States. The congregation consisted of black people. Right away I was attracted to a larger banner in front of the church, which said, "Jesus Only." I liked that. Jesus was glorified in no uncertain terms during the singing and the message. After the service I said that I appreciated that banner very much. "Yeah," they answered, "we never talk of the Father or the Holy Spirit. Believe it, brother, only Jesus is God." Those people specialized in the Son.

Lately we hear a lot about the Holy Spirit. That is good. That is Reformational. In the time of the Reformation, the work of the Holy Spirit came to the foreground. The Reformers mentioned the need of being open to the Spirit, in contrast to the ritualistic, formalistic and mechanical religion in the Roman Catholic Church of those days.

But there is, of course, a danger of some people starting to specialize in the Holy Spirit. They become Holy Spirit experts. They believe in the godhead of the Father and Son all right. But they are enthused about the Spirit. It always strikes me a bit strange to read about a "Holy Spirit Conference," of which there have been quite a few in recent years. I wonder, would the Father feel neglected? What about having a "Holy Father" conference this year, the next year a "Holy Jesus" conference, and then again a "Holy Spirit" conference?

A recent misuse of the Spirit showed up at this year's Synod of the Christian Reformed Church. Laura Smit graduated from Calvin Theological Seminary and now appealed to synod, because the Board of Trustees denied her permission to apply for the ministry in the Christian Reformed Church, as they followed the rules of the Church Order.

In an unusual move, synod granted the floor to Laura Smit to personally plead her case. What did she say? She appealed to the leading of the Spirit. She said, "God made it painfully clear that I had no choice. It is of the Spirit and the Spirit can't be stopped." *The Banner* of June 22, 1987, quotes her as saying, "The Spirit will continue to call women into the ministry."

This is an unbalanced view. Some delegates consider it unbiblical to have female preachers. Others see women in office even as a sign of apostacy of the church. But rather than an appeal to the Bible, the Bible is by-passed by an appeal to the Spirit. But the Spirit is the Spirit of the Word and cannot contradict His own word. Reformed churches have always asked for an appeal to the Word to, "prove it from the Bible"; otherwise we will get a confusion of ideas and resulting practices, justified by the excuse, "the Spirit made me do it." Therefore, synod dared to vote down this claim to the Spirit's leading.

Let us not use the Father, the Son or the Holy Spirit for our own hobby-horses. Lately, all too often, we have seen projects in Christian movements fail, because the motivator claimed that "God spoke to him to do it." The hospital of Oral Roberts is half-empty and the building of the "Towers" at PTL has come to an abrupt halt. Yet, "the Spirit had said to them ..." and thus no vote was taken, for who would vote about a command of the Spirit? Increasingly we will hear in our churches, while promoting ideas, "Why don't we trust the leading of the Spirit?" But the Spirit would like us to do some Bible study and use the brains which God the Father gave us. May the Son save us from spiritualism!

The Nicene Creed, in its "filioque," gives a historic warning never to divorce the Spirit from the Son, never to divorce the Spirit from the Father, never to divorce the Spirit from the Word of God.

There certainly is personal leading by the Spirit, but not contrary to scripture. However, we all stand in dire need of *more gifts* of the Spirit, and *more fruit* of the Spirit, in order that we may be Christians on fire.

Let, therefore, this be our prayer: "Come *Holy Spirit,* heavenly dove, with all thy quickening powers. Come shed abroad a *Saviour's* love, and that shall kindle ours."

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

Church news

Christian Reformed Church

Called

— to First, Orillia, Ont., Rev. Adrian Dieleman of Fenwick, Ont.

Accepted

— to Westmount, Strathroy, Ont., Candidate David Feddes of Oshawa, Ont.

Declined

— to Trinity, St. Catharines, Ont., Rev. Cornelis Venema of Ontario, CA.

— to Grace, Chatham, Ont., Rev. Jake Kuipers of Brampton, Ont.

New Clerk

Westmount CRC in Strathroy, Ont., has appointed a new clerk, Mr. Jerry Kingma. Address: R.R.#7, Strathroy, ON N7G 3H8.

Williamsburg CRC in Williamsburg, Ont., has appointed a new clerk, Mr. Jack Van Gilst. Address: R.R.#1, Finch, ON K0C 1K0.

Change of time

Effective Sept. 6, worship services at Williamsburg CRC in Ont. will be held at 8:30 and 10:30 a.m. and 7:30 p.m.

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Theology/Religion

Jewish sects in the New Testament period

John Valk

When the Pharisees and Herodians came to Jesus asking if it was lawful to pay taxes to the Romans (Matt. 22:16-22; Mk. 12:15-17), there loomed a concern behind their question which was larger than simply trying to box Jesus into a corner. The taxation system introduced shortly after Jesus' birth had become an issue of contention for many Jews.

The division had a devastating effect. It led the Jews into an internecine conflict. Plus, it eventually brought such retaliation by the Romans that massive destruction of both the people and the land of Palestine was the end result. It reached its climax in the burning of the symbolic spiritual heart of the Jewish nation: the great Temple in Jerusalem.

Resistance to Rome

Jesus lived and taught during some of these times, albeit not in the most turbulent period. It was shortly after his birth, that resistance to Roman authority became organized. Certain elements of Jewish society reacted with hostility to the new taxation system. When asked, therefore, if it was lawful to pay taxes to Caesar, the Pharisees and Herodians, themselves mostly pro-Roman, wanted to know with which party or group Jesus identified.

Always a step ahead of His opponents, Jesus gave an answer which left them in amazement. It responded to their realization that the tax was really a debt they owed to Caesar for his protection. Furthermore, the likeness and image of Caesar on the Roman coins, which the Jews were forced to use as common currency, did not necessarily imply that they were deifying the emperor. While this appeared to satisfy the Pharisees and the Herodians, others were not favourably inclined to this position. Two known groups had already indicated their dislike: the Zealots (more on them next time), and the Sicarii, who are often linked to them. The Sicarii had an unbounded love for freedom, and, therefore, disliked paying taxes to a cruel sovereign. Furthermore, they would accept God and no other as their master and leader. Hence, they were unwilling to serve the Romans or use coinage bearing images of Caesar. Their protest was exercised in the extreme.

The Sicarii

The Sicarii are important historically because of the devastating results of their resistance. They are known for their political deeds more so than for their religious views, of which there is little known. They are identified by Josephus as robbers, brigands and assassins. Their name came from the curved dagger they concealed in their garments.

The Sicarii became feared for their particular *modus operandi*. They were known to mingle with crowds at festivals, selecting and murdering their victims, and slipping away unnoticed. But they were also known to proceed armed against villages of those whom they conceived to be their enemies, pillaging and burning as they went.

The Sicarii are first mentioned by Josephus during the procuratorship of Felix (52-59 CE), who attempted to exterminate the enemies of Rome. Josephus implicates the Sicarii in the murder of the former High Priest Jonathan ben Anan, largely because it was carried out in typical Sicarii style. No one was punished for his murder, giving suspicion they operated in concert with Felix, who also wished him eliminated. During the reign of Albinus (62-64 CE), the Sicarii adopted a tactic frequently used by terrorists today. They seized hostages in order to obtain the release of their comrades who had fallen into the hands of the Romans. According to Josephus, these acts were initially successful.

For the most part, however, the Sicarii engaged in guerrilla warfare against their pronounced enemies, some of whom included high-ranking Jews collaborating with the Romans. Their deeds produced a mixture of fear and wrath from other Jews. The Sadducees, Herodians and upper level Pharisees, who were pro-Roman, became their enemies and sometimes their victims. Other Pharisees, the Zealots and the masses, many of whom were anti-Roman, at least until 65 CE, did not agree with their tactics.

The New Testament also mentions the Sicarii. The apostle Paul is assumed by the Roman officer Claudius Lysias to be the Egyptian visionary who led "4000 men of the Assassins (Sicarii) out into the wilderness." (Acts 21:38) A link between Paul and the visionary is, of course, not possible to maintain, but it was known that certain of the Sicarii did flee to Egypt when their ranks were thinned in their strife with the Zealots, who equally hated the Romans but were not as eccentric in their resistance.

After this confrontation with the Zealots, the Sicarii lost considerable influence and ceased to be a leading factor in further developments taking place in Jerusalem. In losing control of the city, many fled to Masada, the mountain top retreat which became their secure base.

Masada

Masada became famous as the last vestige of Jewish resistance. While a lengthy battle was waged, it became apparent that it might not be possible to survive the massive assault of the Roman army. As a result, the defenders took the decision to commit mass suicide rather than fall into the hands of their enemies. Many faced inevitable death by torture if captured. Others who might reluctantly have chosen Roman domination, would nonetheless have regarded it as the "Desecration of the Divine Name," something equivalent to death. In any event, they would have faced cruel slavery and a life of shame for their women. When the Romans finally stormed the walls they found alive only two women and four children.

Photo: *The Christian Herald Photoguide — Jerusalem*

The mountaintop of Masada overlooking the Dead Sea.

Josephus records the speech made by Eleazar ben Jair, the leader who encouraged them to put an end to their lives. Eleazar emphasized the essential idea which had inspired them so that they would not become subservient to the Romans or to any man but God alone.

One cannot escape, from a reading of Josephus, the immense cruelty and destruction that took place in the first century of the new era. Not much of it is mentioned in the New Testament.

The extent to which this oppressed situation made many ripe for the gospel is difficult to estimate. The extent to which this situation shaped the gospel message is also difficult to estimate, but the immediate restoration of the nation of Israel certainly was not part of it. The Pharisees also became painfully aware of this, and thereafter came to regard Judaism as a universal religion, exclusive of any particular nation state.

Jesus also had more in mind when He spoke of the Kingdom of God. It was to be greater than the people and land of Israel. The Sicarii, in their nationalistic fervour, failed to understand what Jesus meant. In their extreme actions, they did the opposite of what Jesus was advocating, and all of Israel was forced unfortunately to reap what they sowed.

Next: The Zealots

John Valk has accepted a position as Campus Minister at the University of New Brunswick in Fredericton. He and his wife Ellie and son John will be leaving Toronto for their new environment in the latter half of August.

Calvinist Contact will not publish on the following dates: September 4 and September 11.

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Education

Robert VanderVennen, page editor

Education for all God's children

VANCOUVER, B.C. — The Society of Christian Schools in Vancouver (SCSBC) is revising its "Handbook for Meeting the Needs of the Exceptional Child in SCS Schools," reports John Vanderhoek, Director of SCSBC. The statement that follows is the first part of the revised introduction. It gives biblically-rooted principles which will be of value to all people engaged in education, and especially those who relate with "special children."

Photo: *People Like Us*

"All students should receive the opportunity to develop their special gift or gifts."

Who are the "special children?"

Special education for special children is one of the ways in which programs for handicapped children are often described. This way of describing children does not recognize the fact that all children are special and that all have strengths and weaknesses. There may be children who have very specialized needs and may require specialized facilities, but such children are no more or less special than any others.

It is unfortunate that, because of the heavy emphasis on academics, many children are left to feel less able, less human than others. Children who have academic difficulty are constantly confronted by their weakness whereas those whose special gifts lie in the areas valued by the school system, receive special recognition. Because so much of schooling today emphasizes academics, programs for children having difficulty have been developed to provide them with the opportunity to achieve some semblance of what society considers normal. In Christian schools in B.C. there are special education programs in some learning assistance programs to help those having difficulty with the "regular" program.

Guided by scriptural principles, we need to realize that the Lord has distributed a variety of abilities among His people (1 Corinthians 12, Romans 12, Ephesians 6) so that the work of God can be accomplished. The parable of the talents (Matthew 25) reminds us that God expects us to use whatever He has provided for us. He holds us responsible for using and developing our abilities and not for that which we have not received.

These passages have the following consequences for education. First, all children need to be taught and need to experience that they are part of a community too, and they, therefore, need to be part of a regular classroom as much as possible. This may mean that the classroom has specially-designed equipment or facilities. It may also mean that for certain, and sometimes many concepts, such students may need special assistance or programs even outside the classroom. It may also mean that fellow students receive help in dealing with such a student with special needs.

A second consequence of these biblical passages is that all students should receive the opportunity to develop their special gift or gifts, including those who may have special needs. Brain research has shown that there are a variety of learning styles and experiences. This tells us that there are people who seem to be capable in a variety of areas, people who are very capable in one area, and those who have difficulty in one or more areas of growth and development and, therefore, learning. Teaching methods must take into account the variety of learning styles that exist so that problems may be prevented rather than remediated. A teacher's response to students must help the student accept him or herself as worthy of respect, and in helping him or herself develop a recognition of the contributions he or she can make to the community as well as helping him or her to accept his/her strengths and weaknesses.

All children in our Christian schools need to be able to practise discipleship. Discipleship is not something that is necessarily analysed or "understood." It is something that is done. Also those with learning disabilities or handicaps must be led to practise responsible discipleship. Discipleship is shown by being caretakers and healers in God's world and in displaying the fruits of the Spirit. (Ephesians 5:16-20; Galatians 5:22-26; Colossians 3:12-14)

Within the Christian school communities there are some children who have very special needs which are difficult to accommodate in the "regular" Christian school. It is essential that the Christian community here, too, recognizes its responsibility. "Special education" units are available in some of our school communities (John Knox, Burnaby; Fraser Valley Christian High, Surrey; Pacific Christian School, Victoria; and Timothy Christian School, Chilliwack). It may be best to consider the development of regional facilities to provide the opportunity for these special needs children to also be involved in the Christian school. Christian schools need to publicize the fact that these facilities exist so that those who are looking for them might also make use of them and experience healing in the lives of their children because of the Christian perspective that undergirds these programs which deal with such children as people rather than objects.

Alberta-Ontario teacher reciprocity

Alberta and Ontario have signed a bilateral agreement on teacher certification, effective April 1, 1987.

Under the agreement, teachers will be able to teach in either province if they hold a degree plus a year of training in an Ontario or Alberta teacher education institution. Teachers in either province with the required qualifications will be issued a licence to teach in the other province when they move to a new position there.

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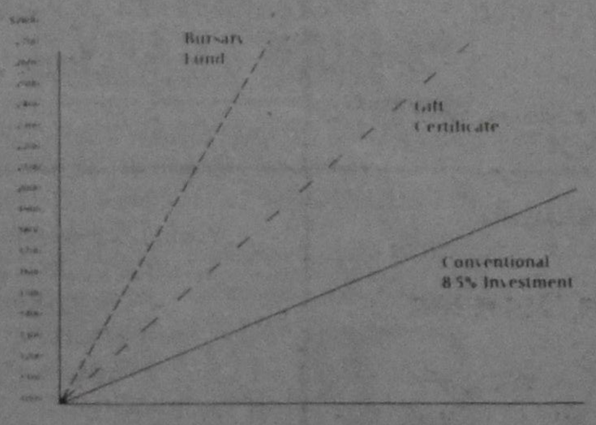

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B.C. aids special needs students

Robert VanderVennen

VICTORIA, B.C. — Education Minister Tony Brummet announced that his ministry is making available $2-million to independent schools in British Columbia in the 1987-88 year to help fund learning assistance and Special Education programs.

The government's intention is that the money should be used by independent schools to sustain and increase the amount of contact between teachers and students in the learning assistance and Special Education programs, says John Vanderhoek, Education Co-ordinator for the Society of Christian Schools in B.C. Brummet adds, "It is high time that we dispel the myth that independent schools do not deliver services for students with special needs."

Learning assistance

Many Christian schools in B.C. already have learning assistance programs designed to give special help to students who need it in reading, arithmetic and other basic skills. With this one-time grant, other Christian schools are starting learning assistance programs.

A total of $1.4-million will come from the Fund for Excellence in Education to independent schools offering learning assistance components in addition to their regular programs. "The funding will not be made available on a per student basis," says Brummet. "The formula is based on the actual number of specialized staff whose services are directly related to learning assistance or special needs students. Independent schools which offer no such programs will not benefit from this initiative."

Special education

A few B.C. Christian schools have already developed Special Education programs (see *Calvinist Contact*, Aug. 28, 1986). At least one additional Christian school is planning to start a Special Education program with money from this grant, reports Vanderhoek.

A total of $600,000 is made available to independent schools which offer services to students with exceptional needs such as those with learning or physical handicaps. The Minister noted that five independent schools in the province offer programs to such students exclusively. All parts of the $2-million grant program are restricted to Group 2 independent schools, which are B.C. nonpublic schools which meet government standards for their educational program, and participate in provincial examinations and assessments.

Meeting Christian school objectives

In commenting on how this grant program will help Christian schools in B.C., Vanderhoek says, "Christian schooling needs to be available to all children of the Christian community. The costs of very specialized programs to assist those with very special learning needs are often prohibitive. This special grant makes it possible for Christian schools to provide for a greater number of children the special programs they need."

The extra learning

A statement to parents from H.P. Visscher, Principal of the West Edmonton Christian School, says it well for all teachers and principals at the end of the school year:

The excitement of the students which was so evident in the early part of the school year has changed to some degree to a feeling of relief and the joy of looking forward to the summer holidays. We trust that the knowledge they have gained, the skills they developed and the many other formal educational experiences they had, were all part of learning about God's ways and His creation. Then there are also the many unplanned learning experiences of students relating and sharing with one another, teachers and support staff. By attending the hurt leg, lending a listening ear, or acknowledging the beautiful blouse, the student can also learn much.

This is the hidden curriculum which may have had a lasting educational impact. This may be unplanned on our part, but it is part of God's careful plan. The knowledge gained in the academic area is important, and needs a Christian perspective, but just as important is the type of "hidden curriculum" which God allows to happen while nurturing the children in the fear of the Lord.

As staff it is our hope and prayer that during this past school year we taught a lot more than subjects; we hope we taught the child the love of Christ in all things. The parting challenge we leave with our students this year is taken from scripture.

"And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him."
Col. 3:17

Check page 2 for summer publishing schedule.

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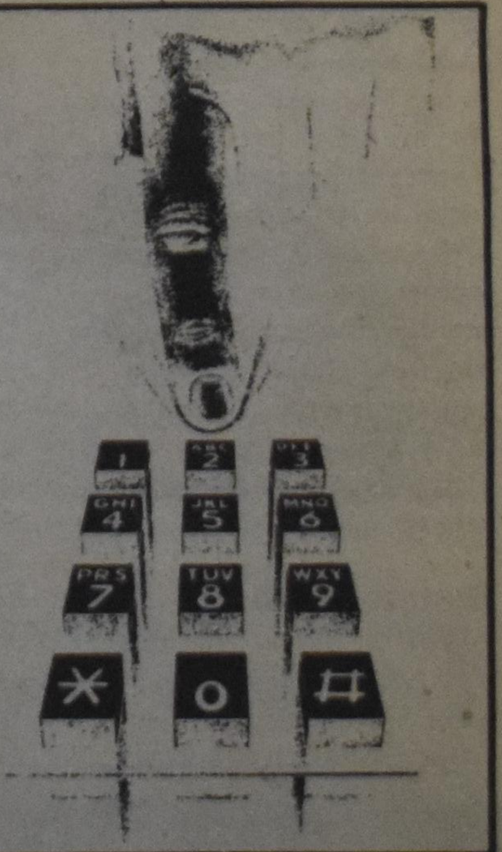

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Feature

Sisters of Mary create pesticide-free prayer gardens

Paul De Groot

The year 1947 was a dark one for Germans.

Not only were they getting over their war-time defeat, but they were beginning to come to grips with responsibility for the Holocaust. In that moral darkness, however, one German woman saw a way out.

Together with a friend, she founded a religious order, and from the rubble of the town of Darmstadt they constructed a chapel. The order founded by Mother Basilea and Mother Martyria was known as the Sisterhood of Mary. The chapel grew into a complex called Canaan, and the words at the entrance were "Repent, for the Kingdom of heaven is at hand."

The name Canaan reflects Basilea's keen interest in Israel, an interest which had brought the leader of the Women's Student Christian Movement in Germany more than once to the attention of the Gestapo. Remarkably, in spite of her defence of Israel and the Jews, she was not harmed.

She went on to establish branches of her order in Israel after the war, where they provide services for the survivors of the Nazi concentration camps. The order grew rapidly and now has several hundred members in 24 countries, including two groups in Canada.

The Sisters of Mary are not, as one might expect from their name, a Roman Catholic order. Founded by Lutherans, they are independent of any denomination and their members retain their church affiliation when they (mostly women, but an increasing number of men as well) join the order. As a result, the order contains not only Lutherans, but Anglicans, Roman Catholics, Methodists and others.

Sisters in Alberta

Two members of the order, Sisters Gordia and Eliana, greet with a song every visitor to their centre on an acreage near Millet, about 60 km southeast of Edmonton. Above a deep valley which rims the 17 km length of windswept Coal Lake, they maintain a prayer garden, distribute Christian literature and provide programs and retreats for visitors.

The Sisters of Mary came to Alberta in 1980 at the invitation of supporters in Edmonton. The order has by now gone well beyond the wartime environment which spawned it, to offer a deeper spiritual message.

"We really seek a walk of daily repentance, and through this we come to a deeper love for our Lord," says Eliana.

Today, the order puts much of its energy into creating places and times for prayer and meditation on the work of Jesus Christ. Their most visible works are the prayer gardens which they build everywhere they go.

Sacred space

The garden near Millet is set into a ravine with a view of the lake. A large meadow bordered by stands of poplar contains a series of bas-reliefs depicting episodes from the Passion of Christ. It begins with Jesus and His disciples praying in the Garden of Gethsemane, and ends with the resurrection. About 400 visitors walk quietly through the garden each summer, meditating and praying. Its setting gives the garden the feel of sacred space: no buildings are visible and the voices of others are muted by the thick meadow and the canopy of sky, dotted by swooping swallows.

"People in our day take in more with their eyes than with their ears. We try to use a lot of visual things here," says Sister Eliana. Children are particularly fond of the relief carvings (actually moulds taken from original carvings at the order's headquarters in West Germany), says Sister Gordia. They present Jesus in a visible form to which children respond with enthusiasm and often insight.

Photo: Paul De Groot

Left: Eliana. Right: Gordia

The garden is "a quiet place where anybody can come. We live in a world where there is so much pressure, so much distraction. People say they can't find the time for an hour of prayer," says Gordia.

Pilgrims are invited to use passages from the Bible and reflections from the writings of Mother Basilea as starting points for meditation as they make their way through the garden.

Words of life

In addition to the prayer garden, the sisters distribute small plaques with sayings from the Bible or from Mother Basilea, and Christian literature. Their Tracy, New Brunswick, house, which has a printing press, produces small bookmarks which the sisters hand out liberally wherever they go, in the belief that "a word from the Lord" can fall on fertile hearts in the most unexpected places.

As confirmation of that work, the order receives letters from dozens of people whose lives have been changed by a chance encounter with a small plaque or a bookmark. Several have written after climbing to a steep cliff in England where they planned to take their lives. Instead, in a small box placed at the top by the Sisters of Mary, they founds words which offered them a new life.

Work and gifts

The sisters finance their work through faith.

"We have never asked people for donations or told people our needs."

But the donations, of money, goods and volunteer labour, come in anyway. Their neighbour cuts hay off their property — and the sisters have all the milk they need. Volunteers help with various construction projects, and the sisters themselves appear ready to tackle anything which needs to be done.

A typical day for Sister Eliana, a native of Finland, and Sister Gordia, a Methodist from North Carolina, can include anything from putting up wallboard, to watering flowers or leading spiritual retreats.

Like all members of their order, Sisters Eliana and Gordia were trained at the order's headquarters in West Germany. Gordia was a biology student in North Carolina, concerned about pollution and aiming at a career in environmental biology, when she heard about the order from some friends and attended a retreat while visiting Europe.

Faithful gardening

She realized, after reading a book by Mother Basilea, that the root of the pollution problem was "man's separation from God. Man is, therefore, no longer a good steward of the gifts and resources that God has given us in nature."

She decided that her chosen career "was actually battling the aftermath, and not the root of the problem."

"We try to get what we can out of the world, which is why there is so much waste and why we have so much and others have so little."

Her environmental consciousness extends to the prayer garden, where weeding is done by hand, rather than with herbicides, and where caterpillar infestations are fought (successfully) with bird houses rather than pesticides.

Sister Eliana was studying theology and working as a physical therapist in Helsinki, when she heard one of the sisters speak at a local church.

"I don't remember what she said, but something very real came through her words." She picked up *Realities*, a book by Mother Basilea, and later visited the community.

On her return to Finland she prayed for guidance and felt God calling her to the religious life.

"I never knew anything more clearly than I knew that."

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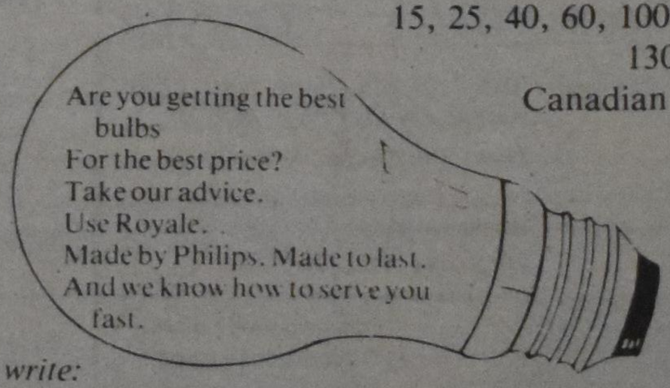
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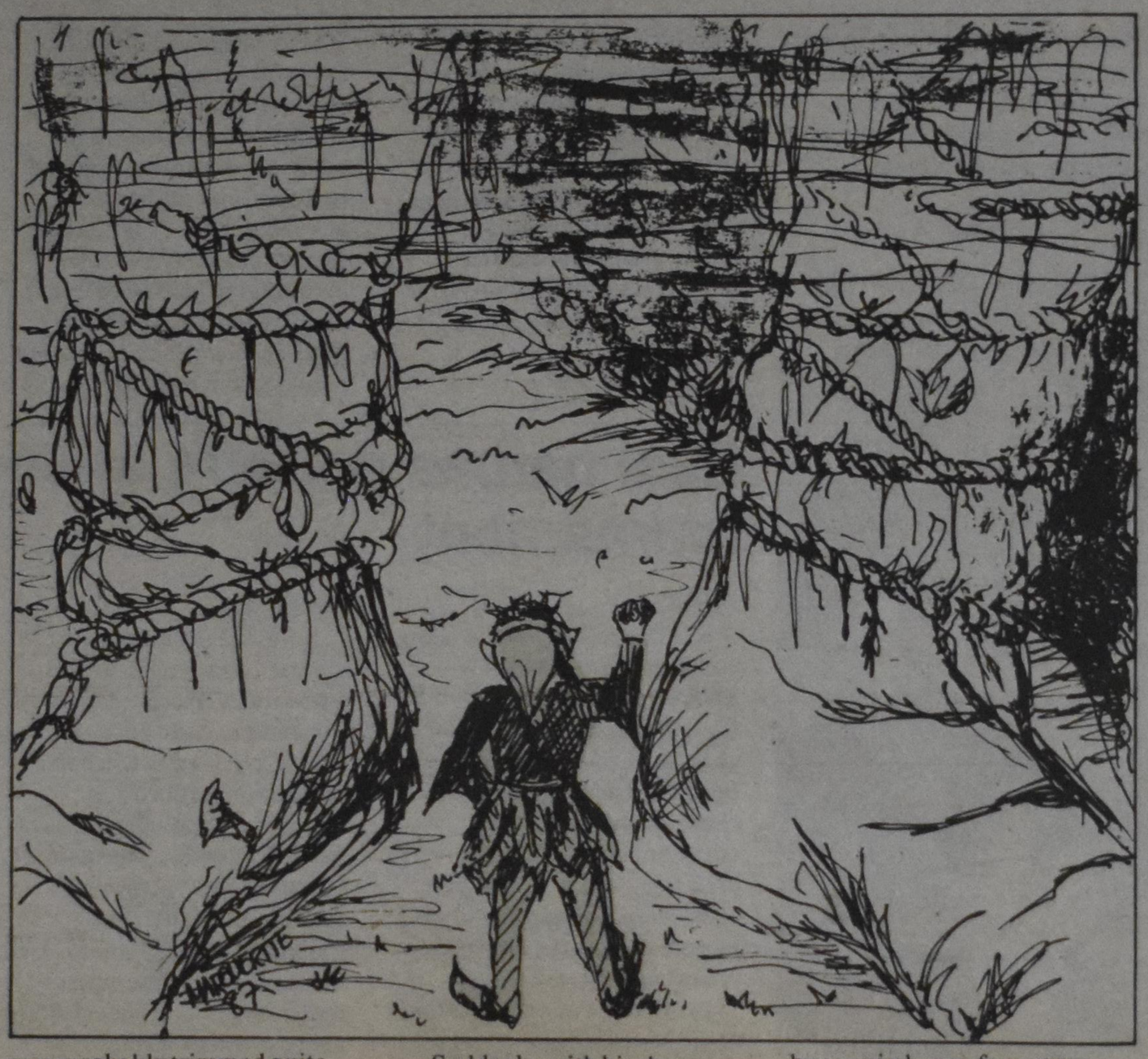
Story

The third test



Rebecca Ouwehand

Where now? Alfin, a young elf, had just passed the second test. He was on his way to becoming an adult elf, but had to pass four tests first. Already he had successfully completed the first two tests. But where now? Then everything went blurry, and Alfin knew he was being transported to the site of his third test.

Slowly things came back into focus. Alfin tried to scream out all the questions in his mind, but all that came out was a weary moan. The numbness in his limbs was going away, and he could feel again. That transportation had taken a lot out of him, and he wondered if he would be up to the test. By now Alfin had unfrozen enough to talk, but he didn't ask the many questions he wanted to ask.

Then the outline of the teacher slowly appeared, and he received the instructions for the next test. Alfin could barely see the teacher because of the fog, but he could hear the booming voice clearly, "You are to enter the maze. I will be waiting for you at the other end. You will encounter many dangers and tricks. If you fail this test by being lured off the track and killed, you will have to wait 'til your next name day to become an adult. Although you must be killed to fail, if you are, it will be like waking up from a bad dream. Now go!"

★★★★

Alfin gulped, wondering if he would pass this test. It certainly looked more difficult. But then the others had looked pretty hard too.

"Good luck, my boy." Alfin heard the words faintly as he continued into the maze. As he walked slowly down the long entrance corridor, Alfin noticed many things. He heard birds singing, high above the walls of the maze. The piles of sticks and mud were obviously their nests. The walls were made of high, thick bushes that were probably trimmed quite often into the shape of a three-metre-high, one-metre-thick wall. Of course, that seemed huge to the little five-decimetre, blue-eyed, blond-haired elf. The green of the leaves on the bushes matched the green of Alfin's hat. There was a bright red feather attached to his peaked hat. His small ears were a mark of his kind and they accentuated his pale face and fine nose. With his unusually sharp eyes, sharp even for elves, Alfin could see a split in the road coming up through the fog.

Which way to go? He would have to choose carefully; anything could lurk just around the corner. In the thick mist Alfin could see only three decimetres down the passage way to each side. Doubtless there was a terrible menacing trap at the end of one hall, waiting to take his life. Alfin knew he would have to choose carefully.

Suddenly, with his sharp elfin ears, Alfin heard a noise. It was the great roar of a giant! He would go the other way! But wait! Maybe it was a trick! Maybe there was a huge SILENT trap the other way! Then Alfin heard the shrill scream of a terrified elf. His mind was made up. He would go toward the scream. But what if THAT was a trick too! Yet, someone had screamed. If an elf was in trouble he would have to rescue it.

★★★★

Alfin turned, and ran down the hall to the left, toward the hysterical screams. As the fog parted before him, Alfin saw the huge legs of the giant. Bravely he dashed toward them, hoping to accomplish something. The enormous giant leaned down, keeping one fist in the air, as the crazed screams continued. Alfin saw a huge, misshapen face come towards him, and heard a roar of rage as the giant realized who was pestering him.

Alfin watched as the giant straightened up, still aware of the horrified screams. Then the giant swung his arm, club in hand, at the little elf still dashing around his feet. Suddenly Alfin realized what he must do. He ran between the half-witted giant's legs, the club following him all the way.

Now the giant was still more enraged, and bent over to see the elf. With his whole arm between his legs, he swung his club at the little elf. Without realizing what he was doing the thick-skulled giant released the source of the screams from his left hand and swung with swiftly disappearing energy at his tormentor.

The beautiful, young elfin princess ran around the legs of the quickly tiring giant. She grabbed the hand of her bewildered rescuer and raced to the end of the corridor.

There she stopped for breath and the dazed Alfin turned to watch the giant. In the thick fog he couldn't see that his prisoner and her rescuer were gone. He was still bent double, swinging his club at the place Alfin had been. Then Alfin turned to look at the princess. He saw laughter in her eyes as she watched the giant. Alfin turned to see what was so funny when the giant tumbled over, having bent too far! Then she took his hand again, and led him down the passage.

★★★★

Slowly Alfin realized what was happening, blinked twice, and started asking questions.

"'Wh, wh, what happened! Where are we? What is your name? Were you the one who was screaming? Oh, sorry. My name is Alfin."

"Slow down!" was the princess' laughing reply, "You know full well what happened, and where we are. I was the one who was screaming, and you can call me Robin." They walked in silence until the next intersection which Robin walked through, cool as a cucumber, and gave Alfin reason to ask yet another question, "How did you know which way to go?" That prompted another, more serious reply from the princess.

"It's a LONG story."

"Well, tell it to me!" was Alfin's immediate answer to her statement.

"Okay, you asked for it," was Robin's smart and snappy answer.

"This is how it all started," began Robin, "Only five months ago an evil pixie kidnapped me and brought me to the giant. I don't know what he planned to do, but I have never seen him since. The giant wandered around the maze every day, until I knew all the paths by heart. He carried me in

Continued on page 12 ...

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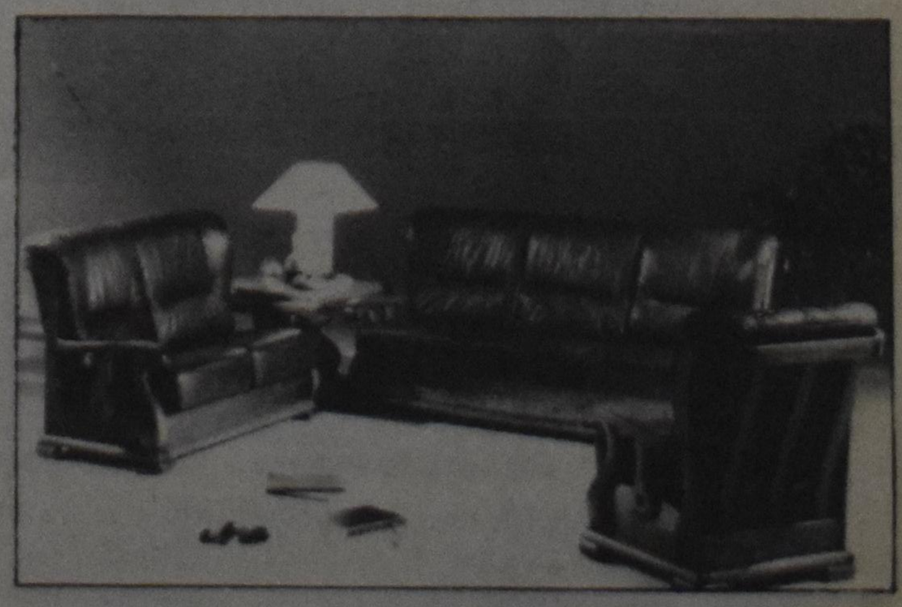

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The third test

... continued from page 11.

his hand the whole time. My clothes got fairly tattered, and my throat hoarse from screaming, but I never had a chance to escape until you came."

"B.. but then you must be a princess! Robin is no name for a princess!" was Alfin's flabbergasted exclamation.

"Oh, I know, but I hate being a princess, and I like the name Robin better than

Llwellyn," was Robin's, or was it Llwellyn's, tart remark.

All this time the two elves had been walking, Robin directing the way around all the curves, corners, intersections and forks. Alfin was watching the road, but when Robin mentioned her clothes he took a minute to study them. She was wearing a white dress all tattered and torn and stained, that must have looked nice before she was kidnapped. Her long, blond hair looked as though her story was true, which Alfin didn't doubt, because of all the knots, twigs, and dirt in it. It badly needed a wash and a brush, which it certainly would get as soon as they got out of the maze.

★ ★ ★ ★

"You did it, my boy." Both Robin and Alfin looked up at the voice. It was the teacher.

"Who is that with you, boy?" the teacher pulled Robin towards himself, tilted her chin up, and looked into her bright, green eyes.

"Princess Llwellyn? Yes, it is you! Good job, my boy, good job! You passed the third test, with flying colours! Come let us go tell the king and queen."

"But teacher?"

"Yes, my boy?"

"Teacher, Robin, I mean Princess Llwellyn did it all for me! Once I made the correct choice the first time and freed Robin, she did the rest."

"You rescued her, and, therefore, earned her help. Remember in the beginning I told you if you came up with, and made a weapon or device, you could use it to pass the test. You rescued Princess Llwellyn or found something, and used it to your advantage. That is allowed, Also, you did her a favour and she repaid you, which is permissible. Now let's go find the king and queen."

★ ★ ★ ★

Here I must end my story, but I will tell you that Alfin successfully passed his fourth and last test and became an adult. Soon after he proposed to Robin, and she happily answered, "Yes." When her parents passed away, Alfin became king, and ruled well for many years. The kingdom flourished under his reign, and he and Robin had many children. But even then, they never forgot the great adventure they had had together when Alfin wasn't yet a man.

Rebecca Ouwehand is 11 and attends John Knox Christian School in Woodstock, Ontario.

Illustrations by Marguerite Witvoet

Real heroes perform at soccer tournament

John Zwart

KITCHENER, Ont. — They could have gone shopping. They could have gone to friends' places for tea. Or they could have relaxed and stayed home. But no, they braved the elements — wind and the occasional sun; clouds that grew thick and ominous and sent torrents of rain mixed with hail crashing to the fields below — and they persevered.

In the worst of moments they could have scampered for cover in cars and a building nearby. In the best of moments they could have stretched out on the grass, closed their eyes, and fallen asleep. But no; not them. They were women. Real women. And they had come to support their men.

So with their gear ready for transport — lawn chairs held under sturdy armpits — their bodies prepared for the rigours which would certainly beset them — blue jeans covering cutoffs (just in case the weather warmed), jackets protecting tank tops protecting torsos, hair tied up with pins in a bun, or simply let loose for that care-free feeling — and their morale boosted for impending glory or agony (it didn't much matter) — they fell into formation around the playing fields.

It was the third almost annual Christian Reformed Invitational Soccer Tournament held at Grand River Collegiate in Kitchener on Saturday, June 27. It featured eight teams; one each from Beamsville, Bowmanville, Clarkson, Georgetown, Guelph, Kitchener, St. Catharines and St. Thomas. And it caused a stir in the hearts of many an aching athlete, for its purpose was to declare one team as undisputed benefactor of the reverently-coveted Reformed cup. And one team only. Thus all the hype, all the pomp, all the pageantry — one team even went so far as to charter a bus for the affair (let this be a sign unto you) — it was a very serious matter. The men pumped each other with manly inspirations while the girlfriends and wives chattered and cheered and prepared themselves for the task of nursing broken hearts and aching limbs.

"Waydago Bobby. Stretch it out, stretch it out. Heads up. Oh wow. Shoot it. I mean, kick it. Left corner. Pass. Over. Over. FREDDEEEEEE. Ref, whereyour eyes" were but a few of the sounds from the field. The sounds from the sidelines were too many even to begin to quote. But it was at the sidelines where as much of the tournament took place as anywhere. It was there where the children played, the mothers watched, the soccer was analysed, and the coaches and spares fumed. It was there where food was digested and garbage created. But mostly, it was there where the time of wives and girlfriends was spent.

I, myself, spent time along the sidelines, too. But this was for a different reason. The convenor, the man in front and behind the scenes, Mr. Hans Nusselder from Kitchener, wanted a little exposure for the tournament. So he came to me and proposed, "Something in black and white, a little something in *Calvinist Contact* perhaps." And knowing me as a long-time friend of the family, and a writer, well he figured I could use the exposure too.

"So how about it, John?" he asked.

"What about it?" I said.

"It's a good example of keen competition mixed with clean language and all around healthy sportsmanship. And it's good soccer to boot."

He was right. I saw good goals, fantastic saves, and some beautiful passes. I even saw one young man play the game with a flare reminiscent of Maradonna, that (say it with an English accent) magnificent striker from Argentina. And, oh yes, lest I forget, I saw the entire day's events as a nice example of Christian men getting together with other Christian men for a day of meaningful interaction. In short, I saw everything I expected to see, and then some.

But what I saw mostly on this day planned for men, was those persons for whom nothing was planned. In their own quiet way they have infused my mind with a new respect for the term "long-suffering."

Ladies, both dedicated and foolish: hats off to you. The soccer may have been good, the competition healthy, the Christian attitude prevailing. But 11 hours is nothing short of exhausting. A Reformed cup for all of you; even if Georgetown was the only team allowed to take one home.

John Zwart is a free-lance writer living in Drayton, Ontario.

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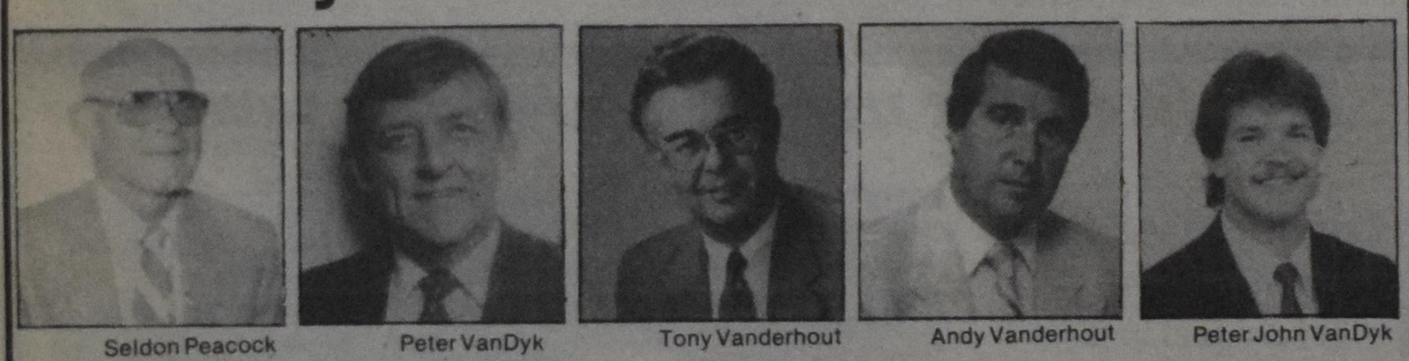

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Classifieds

Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

BOS: With thankfulness to God, we announce the birth of our daughter CORINNE ADRIANA on June 8, 1987. A welcomed sister for Peter and Alexander. She is the 11th grandchild for Mr. and Mrs. C. VanderSpek, Embro, Ont., and the 23rd for Mr. and Mrs. P. Bos, Barnwell, Alta.
Peter and Connie Bos, R.R.#2, Goderich, Ont.

DEKLERK: "Praise God from whom all blessings flow."
We, Jim and Nelly, thank our God, the giver of life, for the birth of our daughter, TAMARA JOY. Tammy was born on July 16, 1987, weighing 7 lbs. 7½ oz. She is a little sister for Christopher. Tammy is the second grandchild of Ike and Marie Deklerk of Dunnville, Ont., and the 27th grandchild of Harvey and Joyce Haanstra of York, Ont.
Home address: R.R.#9, Dunnville, ON N1A 2W8

KIKKERT: (nee McCurry) - We, John and Sue, praise God for entrusting to our care, His precious gift of life, ELIZABETH ANNE, 6 lbs. 11 oz., born on July 12, 1987. A welcome sister for David and Jennifer. Fifth grandchild for Mr. and Mrs. A.J. McCurry and 22nd grandchild for Mr. and Mrs. Ralph Kikkert.
Address: R.R.#3, Smithville, ON L0R 2A0

LAMMERS: With praise and thanksgiving to our heavenly Father, who has entrusted to us, Bert and Liz (Borg) a healthy little girl named JESSICA JOHANNA. She was born May 27, 1987. A sister for Steph., Shawn, Jenny and Amanda. Proud grandparents are John and Truus Borg, Hamilton and Mr. Henry Lammers, Sarnia.
671 Murphy Rd., Sarnia, ON N7S 2X4

RENKEMA: With joy and thanksgiving, we, Albert and Christine, thank the Lord for the gift of a son, CALVIN DANIEL, born on July 13, 1987. He is a brother for Karen, Angela and Nathan. Another grandchild for Mr. and Mrs. John Donker and Mr. and Mrs. E.W. Renkema, all of Woodstock.
R.R.#2, Embro, ON N0J 1J0

ROZEMA (nee Heerema): "... for wonders He has wrought ...."
John and Coni praise God for the gracious gift of their first child, JEANNE CORNELIA, a beautiful 7 lb. 2 oz. daughter, born June 28th, 1987. Proud grandparents are now seven-time grandmother Mrs. Wilma Rozema deVries of Edmonton, Alta., and first-time grandparents Mr. and Mrs. Len and Gerda Heerema (nee VanRhyn) of N. Vancouver, B.C.
Home address: #5 11604-79th Ave., Edmonton, AB T6G 0P7

Thanks

DE BOER: Our sincere thanks to our friends and relatives for the many tokens of sympathy we all received with the passing away of our dear husband and father Wybe De Boer. It was greatly appreciated.
The De Boer family.

Births

RUPKE (Reitsma): "Your word O Lord is eternal, it stands firm in the heavens. Your faithfulness continues through all generations; you established the earth and it endures." (Psalm 119:89 & 90)
With thankfulness and joy to God, we, Dan and Mary, announce the birth of our third child, NAOMI ELIZABETH, born on July 5, 1987, at 10:06 a.m., weighing 8 lbs. 13 oz. A welcomed little sister for Rachel and Natasha. Naomi is the 11th grandchild for Mr. and Mrs. Christian Rupke, Holland Landing, and the 25th grandchild for Mrs. Japke VanderHoet (Reitsma), Strathroy.
Home address: R.R.#2, Oro Station, ON L0L 2E0

VANDEKEMP: With joy in our hearts, giving thanks to the Lord, we, John and Beth (nee Dundon), are pleased to announce the birth of our son, JUSTIN ANDREW. Born July 5, 1987. Proud first grandparents John and Ann Vandekemp and Frank and Mary Dundon.

VAN DOMMELEN-ENGELSMAN: "Sons are a heritage from the Lord, children a reward from Him."
Billy Joe and Scotty are thrilled to announce the birth of another teammate, a beautiful baby brother, a son for Bill and Barb. They will call him MARK ALLAN. Born on July 2, 1987, weighing 5 lbs. 16 oz. Third grandson for Bill and Joanne Van Dommelen of Brampton, fifth grandson for Len and Grace Engelsman of Stouffville.
Home address: 57 Hansen Rd., Brampton, Ont.

VERWOERD (nee Batelaan): With joy and thanksgiving to our covenant God, we, Fred and Amy, are happy to announce the birth of our first child, a daughter, JULIE MARIE, on July 17, 1987, weighing 7 lbs. 12 oz. She is the 10th grandchild for Mrs. Grace Verwoerd of Whitby, Ont., and the first grandchild for Mr. and Mrs. Andy Batelaan of Bowmanville, Ont.

VOORBERG: Ron and Hilda-Ann thank the Lord for the precious gift of their son, CHRISTOPHER PETER, born on June 22, 1987. A brother for Tracy. The proud grandparents are Mr. and Mrs. L.J. Voorberg, Kettleby and Mr. and Mrs. C. Schuurman, Branchton.
R.R.#1, Kettleby, ON L0G 1J0

WIND: "Give thanks to the Lord, for He is good; His love endures forever." (Ps. 106:1)
With thanksgiving and praise to our heavenly Father, we, Mike and Cathy, announce with joy the birth of our sixth child, CHERYL JANETTE, who was born on July 11, 1987, weighing 9 lbs. 9 oz. A welcome sister for Monica, Karen, Jeremy, Linda and Rachel, and a new granddaughter for Mr. and Mrs. A. Ypma, Taber, Alta., and Mr. and Mrs. J. Wind, Surrey, B.C.
Home address: Box 1584, Taber, AB T0K 2G0

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Marriages

BILL-DROST: Mr. and Mrs. Louis Bill and Mr. and Mrs. Peter Drost are happy to announce the forthcoming marriage of their children, JENNIFER and BRAM. The ceremony will take place, D.V., Saturday, Aug. 15, 1987, at 3:30 p.m., in the Chr. Ref. Church in Jarvis, Ont. Rev. J. Drost and Dr. W. Van Groningen officiating.
Future address: 317 Balsam St., N., Timmins, ON P4N 6H2

COLYN-HOEKSTRA: Mr. and Mrs. Wm. Colyn joyfully announce the forthcoming marriage of their daughter MARGARET to THEO Hoekstra, son of Mrs. Gertie De Jong and the late Harry Hoekstra. The wedding will take place, the Lord willing, on Saturday, Aug. 29, 1987, at 4:00 p.m., in the Immanuel CRC, Hamilton, Ont. Rev. H.R. De Bolster officiating.
Future address: #903 - 11 Kendale Court, Hamilton, ON L9C 2T7

DROST-VAN WINKLE: Mr. and Mrs. John Drost are pleased to announce the forthcoming marriage of their daughter BEATRICE HENDRIETTA to JOEL MARK Van Winkle, son of Mrs. Margaret Van Winkle of St. Joseph, Michigan. The ceremony will take place, the Lord willing, on Saturday, Aug. 22, 1987, at 11:00 a.m., at the Chr. Ref. Church, Fredericton, N.B. Rev. Gerard Nonnekes officiating.

REKMAN-NIENHUIS: Rejoicing in God's faithfulness, Mr. and Mrs. Cas Rekman and Mr. and Mrs. Henk Nienhuis are happy to announce the marriage of their children CAROLYN MARIA and RICHARD HENRY on Saturday, Aug. 1, 1987, 2 p.m., in the First Chr. Ref. Church, Sarnia, Ont. Rev. Ralph Fluit officiated.
Future address: 1270 Exmouth St., Apt. 406, Pontiac Court, Sarnia, N7S 4Y8

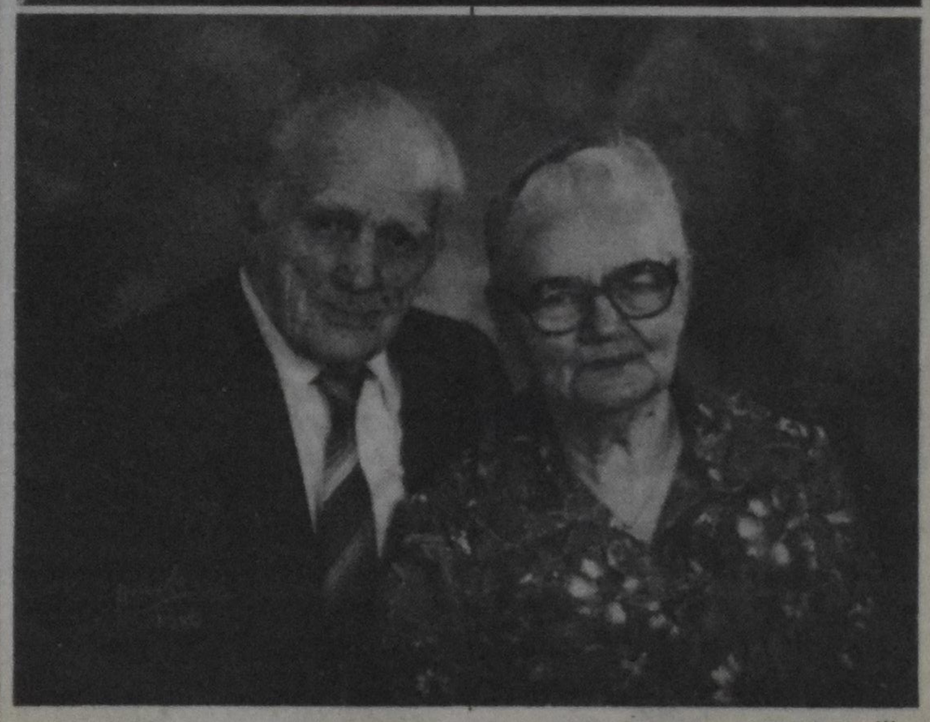
RITSKES-FENNEMA: Mr. and Mrs. Frank Ritskes of Hamilton and Mr. and Mrs. Ted Fennema of Mount Hope are happy to announce the marriage of their children WENDY and HUGO. The ceremony was held on Aug. 8, 1987, in the Immanuel Chr. Ref. Church, Hamilton. Pastor Baker officiated.
Address: 23 Bixby Cresc., Hamilton, ON L8T 4X2

SPEELMAN-WILPSTRA: Mr. and Mrs. Martin Speelman of Strathroy are happy to announce the marriage of their daughter ANNETTE to STEVEN, son of Mr. and Mrs. Siep Wilpstra of Wyoming. The ceremony took place on Saturday, Aug. 8, 1987, at 3 p.m., in the Westmount Chr. Ref. Church of Strathroy, Ont. Rev. John DeVries of London officiated.
Address: 265 Carrie St., Apt. #304, Strathroy, ON N7G 3C9

TOLMAN-WOUDSTRA: Mr. and Mrs. Webb Tolman and Mr. and Mrs. John Woudstra are very happy to announce the marriage of their children MARIE and BRIAN. The marriage ceremony will take place, the Lord willing, on Saturday, Aug. 29, 1987, at 4 p.m., in the Maranatha Chr. Ref. Church of Edmonton.

VAN GYSSEL-VENHUIS: Mr. and Mrs. George Van Gyssel of Ponoka, Alta., are pleased to announce the marriage of their daughter BARBARA to RODNEY, son of Mr. and Mrs. William Venhuis of Nobleford, Alta. The ceremony took place on Friday, July 17, 1987, at 1 o'clock in the First Chr. Ref. Church in Lethbridge, Alta. Rev. J. Tuininga officiated.
Address: Box 263, Monarch, AB T0L 1M0

Anniversaries



Congratulations to Jan and Grietje Boonstra (nee Betten) who will celebrate their 60th wedding anniversary, D.V., on September 9, 1987.

Marriages

KORNELIUS-HAAN: With thankfulness to God, Mr. and Mrs. Louis Kornelius of Chilliwack, B.C., are happy to announce the forthcoming marriage of their daughter, ARLENE HELEN to HARVEY KENNETH Haan, son of Mr. and Mrs. Casey Haan of Chilliwack, B.C. This ceremony will take place, D.V., on Friday, Sept. 11, 1987, at 6:30 p.m., in the First Chr. Ref. Church of Chilliwack. Rev. Henry Numan officiating.

VAN LINGEN-STREUTKER: "And we know that all that happens to us is working for our good if we love God and are fitting into His plans." (Romans 8:28)
We, the children, together with our children, relatives and friends announce with joy and thanksgiving the marriage of JOHN Streutker and ANNIE Van Lingen to be held on Aug. 21, at 7:30 p.m., in the Aylmer Chr. Ref. Church, D.V. Rev. Boekhoven and Rev. P. De Haan officiating.

VENEMA-KIPPERS: Rev. and Mrs. Alvin Venema are pleased to announce the marriage of their daughter CAROLYN to ROBERT, son of Mr. and Mrs. Henry Kippers. The ceremony took place, on Friday, August 7, 1987, at 2 p.m., in Covenant Chr. Ref. Church, Edmonton, Alta., with the father of the bride officiating.
Address: 18219 - 80th Ave., Edmonton, AB T5T 0V3

WIELINGA-ROTHMAN: With joy and thankfulness to God, Fred and Grace Wielinga of Kerwood, Ont., are pleased to announce the forthcoming marriage of their son FRANK to AVIVA, daughter of Phil and Cindy Rothman of Boca Raton, Florida. The ceremony will take place, the Lord willing, on Thursday, Aug. 20, 1987, at 5:30 p.m., at First Chr. Ref. Church, Guelph. Pastor Sid Couperus officiating.
Future address: 80 Cedar St., Guelph, ON N1G 1C5

Anniversaries

Donkerbroek, Fr. 1927 — Telkwa, B.C. Sept. 9 1987

"For you make me glad by your deeds, O Lord. I sing for joy at the works of your hands. How great are your works, O Lord." (Ps. 92:4,5)
With these words and with gratitude in our hearts, we announce the 60th anniversary of our dad and mom, pake and beppe,

JAN and GRIETJE
BOONSTRA-BETTEN

Heit and Mem, we thank God for the example you have been for us, and the rich blessings you have received from the Lord as He promised to you and us in your wedding text: "Lo thus shall the man be blessed who fears the Lord. The Lord blessed you from Zion! May you see the prosperity of Jerusalem all the days of your life! May you see your children's children! Peace be upon Israel." (Ps. 128:4-6)
Congratulations, and with love:
Geesje & Henry Duursma — Telkwa, B.C.
Joe & Grietje Boonstra — Telkwa, B.C.
John & Carolyn Boonstra — Pitt Meadows, B.C.
Alice & Cecil Packer — Armstrong, B.C.
Jannes & Leny Boonstra — Telkwa, B.C.
Tony & Bonnie Boonstra — Edmonton, Alta.
In remembrance of Bill, 1949-1965.
43 grandchildren and 25 great-grandchildren and all the clan married to them.
Home address: Round Lake Rd., R.R.#1, Telkwa, B.C. V0J 2X0

Business

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

More anniversaries on next page.

Classifieds

Anniversaries

1962 Sept. 1 1987
With thanks to the Lord, we joyfully announce the 25th anniversary of our parents,

HERMAN and TINA BOKS
(nee Span)

Love and congratulations from your children:
Tanya & Mark Langendoen; Kira — St. Catharines
Anthony
Jason
Open house on Aug. 29, 1987, in the Ancaster Chr. Ref. Church Fellowship Hall, 70 Highway 53, Ancaster, Ont., from 8-10 p.m.
Home address: 102 Lynbrook Dr., Hamilton, ON L9C 3K9

On Aug. 24, 1987,

TED and JANE BRUINSMA
(nee Drost)

hope to celebrate their 25th wedding anniversary.
Their children:
Kenneth — Toronto
Monica & Steve (fiancé) — Montreal, PQ
Heather — at home
Anita — at home
Home address: 96 Elgin Dr., Brampton, ON L6Y 2E8

1952 August 21 1987
With joy and thanksgiving to God, we are happy to announce the 35th wedding anniversary of our parents and grandparents,

RALPH and LOTTIE EYK
(nee Verloop)

We pray the Lord will give them many more years together.
With love and congratulations:
Janet & Roy Voorberg; Lorraine, Sandra, Kevin — Burlington
Yvonne & Ralph Kikkert; Nicole, Tracy — Dundas
Annette & Ian McKay — Toronto
Ron & Caroline Eyk — Grimsby
Home address: Ontario St., Beamsville, ON L0R 1B0

Grootegast, Gr. Holland — Listowel, ON Canada
1947 August 1 1987
We rejoice and give thanks to the Lord, as we hope to celebrate, the Lord willing, the 40th anniversary of our parents and grandparents,

HENDRIK (Henry) and PIEJE (Pat) HIEMSTRA
(nee Hovius)

We hope and pray that the Lord may keep you in His care and continue to bless you in the years to come.
With love and congratulations from your children and grandchildren:
Corrie & Ernie Bonsma; Randy, Henry, Steven, Patricia — Listowel, Ont.
Bill & Martha Hiemstra; Sophia, Sheryl, Wendy, Timothy, Karen — Listowel, Ont.
Edith & Andrew Thalen; James, Julie — Listowel, Ont.
Jake & Wilma Hiemstra; Sarah, Jill, Rodney, Kendra, Heather — Bluevale, Ont.
Elizabeth & Dick DeWit; Christina, Cynthia, Michelle — Ethel, Ont.
Linda & Edward Mosterd; Arthur, Melissia — Mildmay, Ont.
Susan & Leonard Greidanus — Clinton, Ont.
Home address: 159 Davidson Ave. N., Listowel, ON N4W 3A3

For Sale

Church Furniture For Sale
Chancel furniture: pulpit, baptismal font, pedestal, 3-seat chancel pew.
Pews: 37 x 8.5 feet; 17 x 13 feet; (358 seats); 4 frontals.
Oak, natural finish, excellent condition. Pews used 11 years.
Located in Dundas, Ontario.
Call Joe Brokking at 416-878-1584.

Anniversaries

Amsterdam Lindsay
1952 August 12 1987
With joy and thankfulness to the Lord, we are pleased to announce the 35th wedding anniversary of our parents and grandparents,

DIRK and ELIZABETH KOOLHAAS
(nee van Commenée)

May you share many more years together.
Love and congratulations:
Wayne & Maria Benjamins; Sarah, Karen, Helen, Elaine, David — Beachville, Ont.
Joanne Koolhaas — Edmonton, Alta.
Richard & Pamela Koolhaas — Markham, Ont.
Paul Koolhaas — at home
Home address: 28 Melbourne St. W., Lindsay, ON K9V 2S8

1947 August 18 1987
We rejoice with our parents,

JAN and KATHARINA KOUDYS
(nee Teuchert)

in the celebration of their 40th wedding anniversary on Aug. 18, 1987.
With love from your children:
John & Darlene — Vineland
Ted & Kathy — Grimsby
Peter — Grimsby
and your grandchildren.
Home address: 47 Lorne Ave., Grimsby, ON L3M 2H9

1937 September 23 1987
With joy and thankfulness to our Lord, we wish to announce the 50th wedding anniversary of our parents and grandparents,

JAN and JACOBA MEINEMA
(nee Krotje)

May the Lord continue to bless you.
With love from your children:
Elmer & Linda Meinema
Clarence & Tena Meinema
Greta De Haan
John Meinema
Jake & Anne Meinema
Nellie & Freddie Heim
Henry & Val Meinema
Peter & Jeannette Meinema
Bob & Susan Meinema
Ron & Val Meinema
Paul & Cindy Meinema
Connie Meinema
and 25 grandchildren
Open house will be held at the CRC in Listowel on Sept. 26, from 3:30 - 5:30.
Home address: 460 Richelieu Ave. S., Listowel, ON N4W 1Z1

Tzummarum (Fr.) London, Ont.
1947 August 14 1987
"Blessed are those who trust in the Lord." (Ps. 84:12b)
With joy and thanksgiving to the Lord for the continued health and strength, we congratulate Mom and Dad (Beppe and Pake),

GEORGE and ALICE PASMA
(nee Stelpstra)

on their 40th wedding anniversary. We pray the Lord will continue to bless you and keep you in the years to come.
Happy anniversary and love from:
John & Grace Pasma; Racheal, Jeremy, Gregory, Timothy — Grand Rapids, Mich. USA
Jake & Margorie Pasma; Christy, Micheal, Laurie, Derek, Kevin — London, Ont.
Joanne & Bill DenHarder; Allison, Mark, Teri-Lyn, Jenna — Aylmer, Ont.
Kieth & Judy Pasma; Sarah, Shannon, Andrea — London, Ont.
Ben & Lynda Pasma; Matthew, Cherly, Lindsay — St. Thomas, Ont.
Tim & Joanne Pasma; Christopher — London, Ont.
Open house Aug. 14, 1987, 7:30 - 9:30 p.m. at Bethel CRC, 716 Classic Dr., London. Best wishes only, please.
Home address: 263 Clarke Side Rd., London, Ont.

Anniversaries

Congratulations to John and Joanne Vander Stoep (nee Zegwaard) who will celebrate their 50th wedding anniversary, D.V., on August 12, 1987.

"For from Him and through Him and to Him are all things. To Him be glory forever! Amen." (Romans 11:36)
On Sept. 5, our parents,

JOHN and HILDA TAMMING

will celebrate their 25th wedding anniversary!
We, their children, are grateful to God for the blessing of Christian parents.
Congratulations and love from:
Anita
Glenda
Stephen
Kevin
To celebrate this happy occasion, an open house will be held Sept. 5 from 2-4 p.m. in the Thunder Bay Christian School.
Home address: R.R.#2, Arthur St., Thunder Bay, ON P7C 4V1

Edmonton Edmonton
1962 August 31 1987
"And He died for all, that those who live should no longer live for themselves but for Him who died for them and was raised again." (II Corinthians 5:15)
We rejoice and give thanks along with our parents to the Lord for His faithfulness as our parents celebrate their 25th wedding anniversary.

WAYNE and CORNELIA TINGA
(nee Mulder)

With love from their children:
Tammy & Everett Kasteel
Lori & fiancé Harry Oosterhoff
Robert
Open house will be held, D.V., Saturday, Aug. 29, 1987, from 2-5 p.m. at their home.
Best wishes only.
Home address: 3604 - 104 St., Edmonton, AB T6J 2N4

Personals

Independent Christian lady desires to meet Christian gentleman in his thirties. Interested in outdoors, sports and travelling. Works in social services. Reply to Calvinist Contact, File #2466, 99 Niagara St., St. Catharines, ON L2R 4L3

Tired of being alone in a couples' world? Well, I am a widow in my late 40s looking for a sincere Christian man, who is caring and thoughtful and can be a good friend. Replies from Ontario only please. Please send picture and serious replies only. Send letter to Calvinist Contact, File #2470, 99 Niagara St., St. Catharines, ON L2R 4L3

Calvinist Contact is moving!
See page 2

Anniversaries

Pijnacker, Z.H. Burlington, Ont.
1937 August 12 1987
"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God." (Psalm 146:5)
It is with thankfulness to God for all His goodness that we celebrate the 50th wedding anniversary of our dear parents, grand- and great-grandparents,

JOHN and JOANNE VANDER STOEP
(nee Zegwaard)

We pray that the Lord will continue to bless them in the years to come.
Congratulations Mom and Dad, Oma and Opa, from your children, grand- and great-grandchildren.
Hans & Alice Vander Stoep;
Rick & Laura Veenstra; Heather, Amy
John & Carol (engaged)
Steve
Henry & Trix Vander Stoep;
Mike
Sherry & Harm (engaged)
Robert
Roger
Ida & Albert Vander Veen;
David
Lisa
Grant
John & Bonnie Vander Stoep;
Kristen
Ken
Home address: 970 Bonnieview Ave., Burlington, ON L7T 1T5

"In all your ways, acknowledge Him and He will direct your paths." (Prov. 3:6)
With thanks to God, we celebrate with our parents and grandparents,

AREND and JANNY VANLOENEN

their 40th wedding anniversary on Aug. 14, 1987.
Thanks, Mom and Dad, for all you do and for the blessing you are in our lives.
God bless you with many more years of happiness together.
Your children:
John & Fena VanLoenen; Paul, Troy, Megan
Carolyn & Alvin Rupke; Denise, Joel, Elaine
Audrey & Don Rupke; Melanie, Karen, Bradley
Art & Joanne VanLoenen; Adam, Ryan, Gregory
Jeannie & Jack DeVries; Jennifer, Jodie, Jason
Home address: 68 The Boulevard, Box 1018, Tottenham, ON L0G 1W0

Personals

Christian lady in early 30s wishes to meet a sincere Christian, non-smoking gentleman between the ages of 32 and 40. I am an educator who enjoys good music, travel and the outdoors. Send recent picture. Reply to File #2469, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Anniversaries

The Hague Edmonton
1947 July 30 1987
With great thankfulness to God for His loving kindness,

CORS and CORRIE VAN VLIET

wish to announce their 40th wedding anniversary, which is being celebrated, God willing, on Sept. 4, 1987, with their loved ones and friends.
Children are:
Jack & Gerda Van Vliet; Laura, Norman, Kevin, Brian — Red Deer
John & Diana Van Vliet; Gordon, Daniel — Calgary
Alice & Chris Greenway; Andrea, Justin — Calgary
"He has caused His wonders to be remembered; the Lord is gracious and compassionate." (Psalm 111:4)
Home address: 10628 - 30 St., Edmonton, AB T5W 1V8

Tzummarum Chatham
1947 1987
With praise and thanksgiving to our Lord, the children and grandchildren of

ALEC and HILDA ZONDERVAN
(nee Terpstra)

are happy to announce their 40th wedding anniversary on, D.V., Aug. 14, 1987. We pray for the Lord's continuing guidance, blessing and goodness in their lives.
With love from your children and grandchildren:
Aneta Zondervan — Chatham
Marvin & Margie Zondervan; Alan, Daniel — Chatham
Ingrid Geris — St. Mary's
Luke & Marg Folkema; Heide, Angela, Melanie, Katrina, Elissa, Martin — Beachville
Ed & Dorothy Zondervan; Robyn, Andrew, Rachael — London
Al & Jo-Ann Schaafsma; Shelly, Jessica, Bradley — Chatham
Stan Zondervan — Clarkson
Dave & Rose Verburg; Ryan, Derek — Chatham
Home address: 114 Prince Arthur, Chatham, ON N7M 1X7

Obituaries

Blija Burlington
1919 1987
After a serious illness, the Lord called home our beloved brother and uncle,

FOKKE (Fred) BEINTEMA

on Friday, July 17, 1987.
May the Lord sustain and guide the family with His love.
The families:
Harm & Martha Beintema — Waterdown
Mrs. Jikke (Gerrit) Beintema — Chatham
Renze & Itske Beintema — Watford
Jasper & Ina Jensma — Mt. Brydges
Steve & Freeda Beintema — Watford
George & Renske De Weerd — Kerwood
Predeceased by two brothers Jan, 1930 and Gerrit, 1983.
"In my Father's house are many mansions." (John 14:2)

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness." (2 Timothy 4:7,8)
On July 9, 1987, the Lord in His infinite wisdom called home,

JANS BERGMAN

in his 57th year.
Beloved husband of Corrie Bergman (nee Bylsma)
Dear father and grandfather of:
Phil & Lorraine Kok; Mitchel, Tara — Kalamazoo, Mich.
Rick & Cindy Robinson; Jeremy, Todd, Kim, Michelle, Ryan — Woodstock, Ont.
Marlene — at home
Home address: 325 Huron St., Woodstock, ON N4S 7A5

Obituaries

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness which the Lord, the righteous judge will award to me that day - and not only to me, but also to all who have longed for His appearing." (2 Timothy 4:7,8)
On July 9, 1987, the Lord took to His heavenly home our dear son-in-law and brother-in-law,

JANS BERGMAN

at the age of 56 years.
We hope and pray that God will sustain Corrie and her children and grandchildren in the days ahead of them.
Dad & Mom Bylsma — Woodstock
Henry & Tina Stienstra — Chatham
Mike & Betty Bylsma — Woodstock
Ben & Florence Olthoff — London
Home address: 325 Huron St., Woodstock, ON N4S 7A5

The consistory of the Covenant Chr. Ref. Church of Woodstock, express their sympathy to the family of,

JANS BERGMAN

who passed away on Thursday, July 9, 1987.
He faithfully served this church as a deacon, elder and representative of the Back to God Hour. May the Lord graciously sustain and comfort his wife Corrie and family in this time of sorrow.
R. Ouwehand, Pastor
M. Klingenberg, Clerk

1919 1987
1 Corinthians 15:12-28.
On June 26, 1987, it pleased our heavenly Father to take home, very peacefully, His child,

JENTJE BOSCHMAN
(nee Appelmelk)

at the age of 67.
Beloved wife of Gerrit Boschman, Brantford, Ont.
Dear mother of:
Gina & Sid Vander Wal — Brantford, Ont.
Bert & Aafke Boschman — Brantford, Ont.
Stephanie & Bill Schilthuis — Goderich, Ont.
Jenny & Pete Kok — Surrey, B.C.
Ada & George Kloet — Mississauga, Ont.
Jeanette & John Couperus — Brantford, Ont.
Margaret & Peter Jonellato — Staples, Ont.
Kathy Boschman — at home
Dear oma of 21 grandchildren.
Funeral services were held June 29, 1987, at the First Chr. Ref. Church. Rev. J. Hoogsteen officiating.
Home address: R.R.#7, Brantford, ON N3T 5L9

On Wednesday, July 15, 1987, after a lengthy illness, in the Lord's time, He took home to be with Him, His child,

HENDRINE DYKSTRA
(Bakker)

at the age of 53.
Her desire in life was to serve and praise her Maker. Let us rejoice with her and praise God for taking her home.
Beloved wife of James Dykstra.
Dear mother and grandmother of:
Gorden & Joan Dykstra; Jolene, Mark — Edmonton, Alta.
Sid & Marilyn Dykstra; Daniel, Kayla — Calgary, Alta.
Sharon & Jerry Postma; Christopher — Kitchener, Ont.
She is also survived by seven brothers: Walter, Harm, Durk, Horace, Evert and Peter, and one sister, Agnes, and their families.
She was predeceased by a sister Froukye, 1944; a brother Cornelis, 1950 and her parents Sjoerd, 1963 and Sjoukje, 1974.

"Blessed are those invited to the wedding supper of the Lamb." (Revelation 19:9)
Our dearly loved mother, grandmother and great-grandmother,

JENNY DEBOER
(nee DeBoer)

received this invitation from the Lord on July 18, 1987. She was 86 years old. Many times she expressed her desire to be with the Lord to praise Him forever!
Her loving children:
Sita & Lutz VanAsselt — Owen Sound
Klaas & Hennie DeBoer — Desboro
Mien & Berend Horensma — Woodstock
Ger & Kees Stigter — Waterford
Jenny & Jack Quartel — Burlington
Jerry & Ricky DeBoer — Sarnia
Arend & Corrie DeBoer — Owen Sound
Annie & Floyd Hogendoorn — Millbrook
Henk & Shena DeBoer — Chatham
40 grandchildren and 46 great-grandchildren.
Predeceased by her husband Henry in 1974, and by three children, Tinie, Arie and Catherine.
The funeral service was held on July 20 in the Chr. Ref. Church of Owen Sound.
As family we are deeply grateful to Rev. Harry Mennega for the dedicated pastoral care he gave Mother during her stay in the Peterborough nursing home.

DE VRIES: In His wisdom the Lord took unto Himself, before she was born:

KAITLIN ANN

infant daughter of Steve and Emily De Vries. She died Tuesday, June 23, 1987, at Maine Medical Center in Portland ME. Surviving are her parents of Buxton, ME, her paternal grandparents Mr. and Mrs. Peter De Vries of Webster, NY and maternal grandparents Mr. and Mrs. John Drost of Fredericton, N.B. Burial took place on Friday, June 26, at South Buxton Cemetery.

The Lord has taken home to glory our dear mother and grandmother,

FENTJE FABER
(nee De Jong)

who passed away Monday, July 27, 1987, in Ingersoll, Ontario.
She was predeceased by her husband, Tjeerd Faber, in 1966.
As family, we are thankful for her Christian witness to God's strength and faithfulness throughout her life.
Her children and grandchildren:
Jacob & Syke Faber; Selma, Karen, Auke — Kampen, The Netherlands
Arthur & Trudy Faber; Jim, Jonathan — Springfield, Ohio
Ruth & Owen Palmateer; Ken, David — Burlington, Ont.
Marge & John Postuma; Ted, Christine, Michelle, Laura, Sarah — Waterdown, Ont.
Bill & Marcy Faber; Joy, Heather, Carolyn, Theresa — Hazel Crest, Illinois
Corresponding address: Ruth & Owen Palmateer, 1945 Edenvale, Burlington, ON L7P 3H6

Real Estate

ADA REALTY LTD.
3412 - 102 Ave.
Edmonton, AB
T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Obituaries

On July 14, 1987,

GYSBERTUS FLANTUA

said, "I am waiting for my heavenly Father." And on that day the Lord called him home at the age of 66.
Beloved husband of Wilhelmina Flantua-Key.
Dear father of:
Bert Flantua
Ria Flantua-Slagter — Waterdown, Ont.
Fred & Marry Flantua — Loenen A/D Vecht, The Netherlands
Art & Liz Flantua — Burlington, Ont.
Diane & Cor Visser — Springvale, Ont.
Riet & Jim Fumio — Stoney Creek, Ont.
Dear opa of 15 grandchildren.
The funeral service was held on Friday, July 17, 1987, in the Burlington Chr. Ref. Church. Rev. J.J. Hoytema officiating.
Home address: 3260 New St., Apt. 200, Burlington, ON L7N 3L4

On July 21 the Lord of life called home into His eternal glory our loved mother, grandmother and great-grandmother,

FROUKJE JACOBI
(nee de Vries)

at the age of 84.
Predeceased by her husband Jonas H. (Joon) Jacobi on May 22, 1971.
Rom. 6:8-10.
Nursing home: "t'Suederhiem," Drachten, Fr., Holland.
Mother of:
Evelyn Talma-Jacobi
Harry Talma — New Sarepta, Alta.
Hedzer J. Jacobi,
Henny Jacobi-Lambooy — Hilversum, Holland
Wilbur Jacobi,
Dini Jacobi-Van Vliet — Edmonton, Alta.
Elly Klumpenhouwer-Jacobi,
Bill Klumpenhouwer — Edmonton, Alta.
Ann Hoekstra-Jacobi,
Bill Hoekstra — Edmonton, Alta.
Grietje Boersma-Jacobi,
Andries Boersma — Joure, Fr. Holland
grandchildren and great-grandchildren.

Schildwolde, Neth. Essex, Ont.
1898 1987
"Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54,55)
"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57)
On Wednesday, July 22, 1987, the Lord took our beloved mother, grandmother, and great-grandmother to her eternal home. Praise the Lord!

ALICE KNAPPER

Loving and caring mother of:
Emma
Bert & Joan
Ed & Anne
Joe & Jenny
Al & Aletta Fendrick
Bev & Grace Carson
Harry & Carol
Phil & Ada Tamminga
Paul & Elaine
John & Tena Den Hartogh
and 39 grandchildren and 33 great-grandchildren.
One surviving sister, Tena De Groot of Cottam.
Funeral services were held July 25, 1987, at the Chr. Ref. Church, Essex, Ont. Pastor Len Batterink officiated.
"Her children arise up and call her blessed." (Prov. 31:28)
Corresponding address: Mrs. A. Tamminga, 3447 Vassar, Dearborn, MI 48124

More classifieds on next page.

Obituaries

"The Lord is my shepherd." (Ps. 23)
On July 22, 1987, the Lord called home our dear sister, sister-in-law and aunt,

ALICE KNAPPER

at the age of 88 years.
She will be lovingly remembered by
Jerry & Tina De Groot and fam. — Cottam, Ont.

Op 10 juli j.l. heeft de Heer tot zich genomen mijn lieve man, onze zorgzame vader, groot- en overgroot-vader,

JAN OOSTERINK

Op de gezegende leeftijd van 82 jaar.
Dina Oosterink-Toonk — Woodstock, Ont.
Grace & Jim Haas — Woodstock, Ont.
Bill & Joan Oosterink — Thamesford, Ont.
Debby & Bill Hesselink — Woodstock, Ont.
klein- en achterkleinkinderen.
Mailing address: R.R.#3, Woodstock, ON N4S 7V7

"Precious in the eyes of the Lord is the death of His saints." (Ps. 116:15)
On the Lord's Day, July 19, 1987, the Lord took home His child,

JOHN MARTEN RENKEMA

Beloved husband of the late Anna Renkema (nee Bremer) who passed away eight weeks earlier on Sunday, May 24, 1987.
He was the dear father of:
Peter & Anne Renkema — Strathroy, Ont.
Etty & Klaas Leistra — London, Ont.
John & Wilma Renkema — Dorchester, Ont.
Bill & Ann Renkema — Hull, Iowa, USA
Paul & Teresa Renkema — Breslau, Ont.
Matt & Nelda Renkema — Blenheim, Ont.
Jean & Mike Talsma — London, Ont.
Grandfather of 33 grandchildren and great-grandfather of one great-grandchild.
We will always remember Dad as a simple believer with a deep love and concern for Christ's church.
Mailing address: Peter Renkema, 316 Strathroyal Ave., Strathroy, ON N7G 3G4

On July 14, 1987, God called home His child, my husband, our father and grandfather,

WILLIAM VANDERGRIFT

at the age of 70 years. We are thankful for his love and his example of Christ-like living.
Grace Vandergrift (Van Vliet)
Larry & Kathy Vandergrift — Edmonton, Alta.
Ena & Dirk Pereboom — Vernon, B.C.
Ed Vandergrift — Smithers, B.C.
Alida & Dave Tuininga — Neerlandia, Alta.
Mary Ann & Cal Spronk — Edgerton, MN
Elco & Joanne Vandergrift — Edmonton, Alta.
Will Vandergrift — Smithers, B.C.
15 grandchildren
One brother and one sister in The Netherlands.
Funeral took place on July 18 at Smithers Chr. Ref. Church.
Home address: Box 3178, Smithers, B.C. V0J 2N0

Ride Wanted

Ride needed to Dordt College to arrive on Aug. 25 or 26. Please contact Henry Wesselius at (416) 623-4120.

Obituaries

"Praise be to the God and Father of our Lord Jesus Christ! In His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead." (1 Peter 1:3)
Finding his comfort in these words,

HARRY VENHUIS

went home to be with His Lord on Tuesday, July 21, 1987.
Beloved husband of Ida VanHuis
Beloved father and grandfather of:
Gary Venhuis; Jeremy, Tony, Amanda — Edmonton, Alta.
Joanne & Jake Feenstra; Joyce, Monica, Paul — Medicine Hat, Alta.
Grace & Randy Vos; Pamela, Laura, Joy, Brianne — Burdett, Alta.
Mary & Gerald Hendriks; Vince — Lethbridge, Alta.
Ben & Trudie Venhuis; Keith, Kimberly — Lethbridge, Alta.
The funeral service was held July 24, 1987, in the First Chr. Ref. Church, Lethbridge, Alta.
Home address: 1720 - 2 Ave. N., Lethbridge, AB T1H 0B4

"Praise the Lord, O my soul; all my inmost being, praise His holy name." (Ps. 103:1)
The Lord called to Himself on July 9, 1987, at 80 years of age,

LUPPO ZUIDERVEEN

Beloved husband of Lemiena Wilting.
Loving father of:
Thea & Bert Pennings — Carrying Place
Ann & John Vandekemp — Kingston
John & Tanny Zuidervee — Edwards
Gail & Roger Lanoue — Ottawa
Jack & Mary Zuiderveen — Nanaimo, B.C.
Loving opa of 14 grandchildren and two great-grandchildren.
Funeral service was held on July 11, 1987, at Calvin Chr. Ref. Church, Ottawa, Ont., with Rev. Kerssies officiating. Interment Capital Memorial Gardens.
"Be faithful unto death and I will give you the crown of life." (Rev. 2:1)
Home address: Mrs. S. Zuiderveen, 220 Viewmont Dr., Apt. 201, Nepean, ON K2E 7M5

Wanted

USED PSALTER HYMNALS
Please contact
Committee of Administration
Bethany Chr. Ref. Church
Fenwick, ON L0S 1C0
or call J.W. Van Lochem, Secr.
(416) 892-8581

For Rent

Florida-Gulf of Mexico: 2-bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates U.S. $350-500 per week.

Real Estate

VANDERGOOT REALTY INC. VRI
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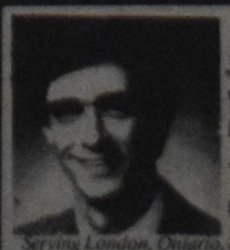

Jerry Vandergoot
President
Your complete real estate service
Serving London, Ontario, and surrounding area.
402 Oxford Street E.
(corner of Oxford & Colborne)
London, Ontario N6A 1V7
Phone (519) 672-9970

Classifieds

Help Wanted

Help wanted on a **dairy farm** beginning in September. Room and board provided. Phone: (519) 523-9610.

Needed: Full-time experienced worker on **dairy farm.** Phone: (807) 475-3138.

Full-time position available
Needed: a person to strip, sand and repair furniture. Call Nick Groen at Mister Restoration (Dundas, Ont.) (416) 627-5810.

Ambitious person required for full-time work in **manufacturing plant.** D licence an asset. Reply to Winona Concrete Products Ltd., 489 Main St., W., Grimsby, ON L3M 1T4. Phone: 945-8515 or 563-5523.

Bricklayer's assistant for small contractor in Niagara Peninsula. Starting in September. Please call or write Gary Prinsen, 54 Windsor Rd., St. Catharines, ON L2M 3A4 or call 416-935-7690.

Professional **carpet cleaning service** needs trainees for lead service person positions. Neat and groomed appearance. Must be bondable. Call Steamatic, (416) 677-8151 in Mississauga/Etobicoke.

Help Wanted

E.C.E. graduate needed for Christian nursery school and day care in Niagara Falls beginning Sept. 1. Opening available for assistant supervisor. If interested call: (416) 374-2681.

Grower wanted. We need an experienced person for our specialized flowering 4-inch pot plants. Must be able to supervise, be responsible and ambitious.
Location: 70 km southwest of Toronto.
Send resume to file #2466, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Needed: a **live-in companion** to assist my wife (age 56) who is an MS patient. Must be a mature self-starter with a pleasant personality. Liberal time off; driving an asset. Remuneration will be discussed with suitable candidate. Pleasant surroundings; close to shopping centre and public transportation. Phone: (416) 451-9532, Brampton, Ont., for further information or appointment to discuss in person. Starting Sept. 1987.

Help Wanted

A widower with three children, ages 7, 5 and 2, requires a live-in **housekeeper/nanny.** Write to: Mr. Ralph Zandbergen, 18843 - 8th Ave., South Surrey, B.C. V3S 5J9 or call (604) 538-3039.

Large modern dairy farm in eastern Ontario will have a vacancy for a **herdsperson** or will train a self-motivated person. Half a mile from the village and minutes from CRC, Christian and public schools, shopping and recreation facilities. Three-bedroom house available on farm. Holidays, weekends off and salary to be discussed. Apply with resume to: Zandbergen Farms Limited, Attention: Bill Zandbergen, R.R.#2, Brinston, ON K0E 1C0

Accommodations

Room available in Welland for female student from Sept. '87 to May '88. Shared facilities, in a house. Approximately 2 miles from Niagara College Welland Campus. Phone Sandy at (416) 934-0672 after 4:30 p.m.

Teachers

Due to unforeseen circumstances, **Timothy Chr. School** in **Rexdale, Ont.,** will be in need of a **Grade 2/3 teacher** for this coming school year. Qualified applicants are asked to call Mr. G. Postma at (416) 741-5770 (school) or (416) 743-9536 (home).

Accommodations

19-year-old 1st-year Sheradon student looking for room and board in the Oakville area. Contact Nancy at (416) 623-2166 or call collect.

Female roommate wanted. Close to downtown London University (U.W.O.) and Fanshawe College. Will share house with two others. For more information call Cindy at (519) 692-4743.

Wanted: Female student to share apartment in Toronto (Etobicoke area). Please call Joyce at 1-519-352-4391.

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

ELECTRICIANS

Well-established electrical contractor requires **established apprentices** and **journeymen** for immediate long-term employment for qualified employees in new construction in the London area.

We offer above-average wages and a complete benefit package.

For consideration, please submit a complete resume in confidence to:

PRO ELECTRIC INC.
141 Falcon Street, London, ON N5W 4Z2

We are a new and growing distributor of Canadian and American face brick and stone in the Hamilton area. We welcome applications for a

yard man

to work in our yard in Brantford, making up orders and operating a forklift on a salary or hourly basis. Experience is not necessary, with training provided as needed.

Applications and inquiries should be directed to:

Fred Colenbrander
GREAT LAKES BRICK & STONE (HN) LTD.
77 Copernicus Blvd.
Brantford, ON N3P 1N4
Phone: (519) 752-0242 or (416) 628-4898 evenings

Hollandia Cookies

We have an opening in our bakery for a person to be trained as a future **shift supervisor.**

The applicant should possess a caring attitude, have leadership capabilities, be willing and able to accept responsibilities and have a desire to motivate people to do quality work.

Previous experience in baking is not necessarily a requirement.

We will provide your training in all related phases of our business. You have to be willing to actually work in all departments of the baking and packaging process.

If interested, please call to arrange an interview or write to:

HOLLANDIA BAKERIES LIMITED
P.O. Box 100, Mount Brydges, ON N0L 1W0
Tel: (519) 264-1020
Attention: Joop DeVoest Jr.

NATIVE MISSIONS

In keeping with a growing program of ministering to the needs of native peoples in Canada the National Committee of the CCRC for ministry to Indian and Metis is looking for two individuals to assume very challenging positions and be part of a "NEW BEGINNING" — a working, worshipping community!

Director/Developer
(long-term)
location — Edmonton

Director/Administrator
(9-month term)
location — Winnipeg

Many native people today are unhappy and disillusioned with the role of native peoples in our contemporary society. The National Committee has been quietly involved in helping to build a better and brighter future. If you like to be part of this building program, you should:

- Be able to work with and have a knowledge of Native Peoples
- Have a solid pastoral background
- Be able to initiate and implement new programs
- Have a love for and a commitment to the Christian Reformed Church

Previous experience with missions or similar agencies will be a definite asset.
Please send your application, including your personal resume, and description of your interest in native ministries to:
H. Hogeveen, member National Committee, 242 Gilmore Ave., Winnipeg, MB R2G 0Z2; (204) 338-1791
or...
Douwe Vanderwell, member National Committee, 4 Glenhaven Cr., St. Albert, AB T8N 1A5; (402) 459-4939

Employment Wanted

Christian lady, age 53, seeks live-in position as **housekeeper** with large, motherless, rural, non-smoking family in Burlington, Ont. area. Starting November. Please write to Fran Sanchez, 977-4 Francis Rd., Burlington, ON L7T 3Z1

Vacations

Bed and Breakfast
Vacationing in the Toronto area? Our country home situated in beautiful rolling hillsides is the ideal place to stay. Lots to see and do. Call the Flim's at 1-416-655-4142, Oshawa, Ont.

Lakewood Christian Campgrounds
R.R.#5, Forest. ON N0N 1J0
Phone: (519) 899-4415
or (519) 337-6031
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

Discover the Magic
of Muskoka
and the spectacular fall colours
at friendly
FALCON LODGE
Clean, comfortable, self-catering apartments and cottages at off-season rates starting September. Safe, sandy beach, games room, outdoor hot tub and sauna. Canoes and paddleboat no charge.
Your hosts: Ton and Cathy Struyk
Falcon Rd., Huntsville, ON
P0A 1K0
Tel: (705) 789-2603

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort
and Campgrounds
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Sandy Bay Cottages
Rice Lake, Ont.
Treat your family to a get-away in our comfortable housekeeping cottages. Lakefront units with lovely views of Rice Lake. September and October packages include: cottage, boat, motor, tank of gas and life jackets. Book early for our annual **Thanksgiving celebration.** Traditional dinner with all the trimmings our treat. Word of mouth is our best advertising. Ask your friends about us. Call or write for reservation and brochure:
Sandy Bay Cottages
Art & Sue Breeze
R.R.#1, Hastings, ON K0L 1Y0
(705) 696-2951

Vacations

Come to beautiful PEI for your holidays and stay at
Southport Motel and Cottages
Quiet location, scenic view, pets permitted. The only 3-way hookups near Charlottetown. Contact: Tony or Johanna Enserink at 902-569-2287.

Southampton
Hampton Court Motel
Short walk to beaches; close to golf courses, tennis and shopping.
MOTEL UNITS: twin beds, colour T.V.
HOUSEKEEPING APARTMENTS
COTTAGES (2 bedrooms)
Heated outdoor pool.
Breakfast lounge.
(519) 797-2000.

For Sale

For sale for health reasons in booming city in the heart of prosperous southern Ontario: Dutch gift and delicatessen store. For information write to: Calvinist Contact, File #2471, 99 Niagara St., St. Catharines, ON L2R 4L3

Now available: Corrections for the Neerlandia, Alberta, historical book entitled *A Furrow Laid Bare.* Contact Ruth Janssen, Box 23, Neerlandia, AB T0G 1R0. Phone (403) 674-4298

Available for Call

Rev. Sidney Cooper has completed his term of service as minister-on-loan to the Reformed Churches of New Zealand. The consistory of the First Chr. Ref. Church of Sarnia, Ont., heartily recommends him to our churches for a call. He may be contacted at his daughter's address: Ted Stelpstra, Birkdale Cresc., Sarnia, ON N7S 5H2; ph. (519) 337-3815.

Real Estate

Commercial business block: owner operated hardware, plumbing and heating business plus two other stores; a convenience store and a post office plus two apartments.
100 acres: 95 workable. Newer barn setup for finishing hogs. 12-year-old bungalow. Mature trees.
100 acres: 85 acres cropable, balance bush. Four-bedroom brick home. Bank barn. Ill health forces sale. Asking $115,000.00.
290 acres: 45-cow free stall barn. Heifer barn. Double four milking parlour. Two silos. Four-bedroom brick home.
Above properties near Christian school and church.
Call: P.H. Hiller Realty Ltd.
935 Main St. W.
Listowel, Ont.
Ph: 519-291-1544
Eve: Albert Carson 291-1395
or Helen Cullen 291-1709

Attention Readers & Advertisers: Calvinist Contact is moving to a new location. See page 2 for details.

Dutch/Events

Jubileum Statenvertaling in Dordrecht gevierd

Op zaterdag 19 september wordt in de nieuw gerestaureerde Grote Kerk van Dordrecht het feit herdacht dat 350 jaar geleden de Statenbijbel van de pers kwam.

Dordrecht werd gekozen, omdat in november 1618 daar de nationale synode besloot de bijbel uit de grondtalen te laten vertalen. Voorheen beschikten de kerken van ons land alleen over vertalingen van vertalingen; uit de Latijnse Vulgaat en uit de Duitse vertaling van Luther.

Het eerste exemplaar van de Statenvertaling werd op 17 september 1637 aangeboden aan de Staten-Generaal van de Republiek van de Zeven Provinciën. Deze vertaling heeft grote invloed gehad op kerk, taal en cultuur en wordt in een aantal kerkgemeenschappen nog steeds gebruikt.

Tijdens de herdenkingsbijeenkomst spreekt prof. dr. W. van 't Spijker van de Theologische Hogeschool van de Christelijke Gereformeerde Kerken te Apeldoorn over de betekenis van de Statenvertaling voor de kerken en prof. dr. A. Th. van Deursen van de Vrije Universiteit te Amsterdam belicht haar nationale en culturele betekenis.

Aan de bijeenkomst in Dordrecht werken ook mee het christelijk mannenkoor Asaf uit Dordrecht onder leiding van de heer Sjaak Kazèn en de organist Arie J. Keijzer.

Overgenomen uit: Centraal Weekblad, 26 juni, 1987.

Tank omgesmeed tot vredessymbool

AMERONGEN(ANP) — In het Diaconessenhuis te Amerongen is het ontwerp gepresenteerd van een vredestank, die volgend jaar ter gelegenheid van het veertigjarig bestaan van de staat Israël op de luchthaven van Tel Aviv wordt opgesteld.

De tank, waarop een grote druiventros van metaal zal worden neergelegd, wordt bewerkt naar een idee van de kunstenares B. Wickström. De tank is voor ongeveer veertig shekel (circa zestig gulden) van het Israelische leger gekocht en moet het symbool gaan vormen van een wereldwijde vredesbeweging.

Het idee is gebaseerd op de tekst uit Jesaja, dat de zwaarden tot ploegijzers zullen worden omgesmeed. Het initiatief is afkomstig van de zakenman B. van Heeten en ex-EO-directeur drs. L.P. Dorenbos. Zij willen in Israël en later ook in andere landen tanks opkopen om die tot ploegscharen te laten omsmeden. Israël staat in die gedachte centraal.

Thunder Bay Christian School

plans to celebrate its

25th anniversary

October 9 & 10, 1987

All former teachers, students and supporters are invited to join us as we "CELEBRATE GOD'S FAITHFULNESS."

The congregation of

Rehoboth CRC

of Bowmanville, Ontario

wishes to announce the

retirement of Rev. Anthony DeJager

An open house will be held in the church basement **on Friday, September 4, from 7-10 p.m.**

A special evening program will take place on Saturday, September 5, in the Knox Christian School auditorium also from 7-10 p.m. Rev. DeJager will preach his farewell sermon on Sunday, September 6 at 10:00 a.m.

All are welcome.

Contact: George Kollaard (416) 576-3178

KURELEK FESTIVAL '87

A Decade of Remembrance

Niagara Falls Art Gallery — Kurelek Collection

(416) 356-1514

Featuring Polish, Jewish, Ukrainian and Irish Canadians

200 paintings

JUNE 1 - SEPTEMBER 8

The support of the Govt. of Ontario, the Ministry of Citizenship & Culture, Hon. Lily Munro, Minister, is acknowledged

Ontario Christian Reformed Church School Association

30th Annual Convention

Saturday, September 19, 1987

8:30 a.m. - 4:30 p.m.

Host: TRENTON CRC

Place:

E. Northumberland S. School, BRIGHTON, Ontario

Inspirational speaker:

Mrs. Cele Mereness,

Co-ordinator Teacher Trainer CRC Bible Way Curriculum

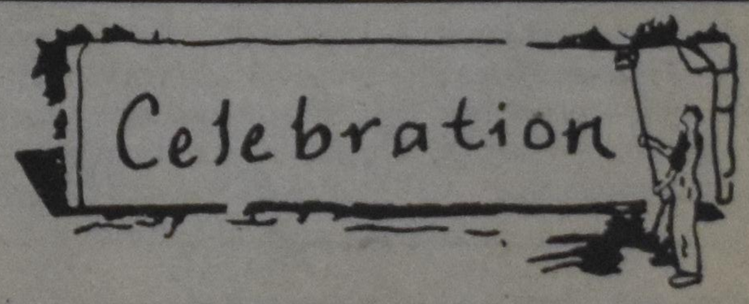
Panel discussion:

Content vs. Process in Church School Education

Dr. Harvey Smit, Director of Education CRC Publications

Twelve workshops covering a whole range of church school education from *Teaching Young Children, Friendship, Catechism,* through to *Developing a Nourishing Adult Education Program.*

For more information and registration contact your church school superintendent or phone 519-884-6044



"LET THE CHILDREN COME TO ME"

Twenty-five years ago, a group of men and women responded to that call by seeking one another's help and ideas in the difficult task of leading children from unchurched homes to Jesus and His Kingdom: the first of a succession of Annual Conferences focusing on Youth Evangelism, all the way from 1962 till today.

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De aanstelling van kandidaten in volle betrekking is deel van een reeks veranderingen die gemaakt zijn ten opzichte van de struktuur en werk methoden van de Review Board. De uitgekozen kandidaten worden verwacht te werken in een omgeving waar veranderingen plaatsvinden die volgen op de huidige herbeoordeling van het sociale diensten systeem in Ontario.

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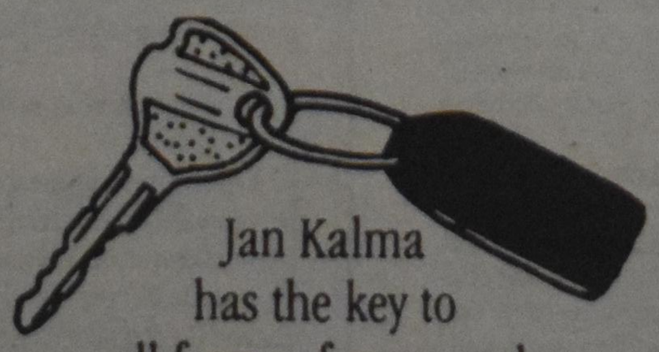

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Dutch

Persoverzicht

Carl D. Tuyl

De N.D.P., stralend als een bruid in de wittebroodsweken, verklaarde de partij's standpunt met betrekking tot de NAVO. Er werd algemeen verwacht, dat er wel wat water in de wijn gedaan zou worden, maar nee, Edele Edward week geen duimbreed van de socialistische weg. De N.D.P. blijft negatief ten opzichte van NAVO, alhoewel de verklaring ook uitbreiding van militaire strijdkrachten beloofde, als troostprijs voor al de schouten-bij-nacht.

Ondertussen is de stemming onder de N.D.P. getrouwen zo ongeveer als op een verjaardagsfuifje, waar juist het gebak geserveerd wordt. Edele Edward glom als een auto, die net uit de wasserij komt. Het was me ook nogal wat, alle drie kiesdistrikten hesen de rooie — of laten we maar zeggen rose — vlag. De partij is nu op jacht naar kandidaten met goede reputatie. Net als een kerkeraad naar ambtsdragers.

★★★★

Monsieur Mulroney wil de heren kamerleden terughebben in Ottawa om strengere immigratie-wetgeving goed te keuren. De aankomst van de pootjebadende Sikhs heeft het hele land in oproer. Zoals gewoonlijk: veur en teuge. Het bewijst weer eens overduidelijk dat wij gezegend zijn met zoveel goeds, dat minstens de helft van de wereldbevolking hier intrek zou willen nemen.

Geruchten van "zie ginds komt weer een stoomboot" deden de ronde, en driekwart van de Canadese marine ging op zoek naar een verroeste Scheveningse logger, die weer een lading refugees zou afleveren maar zo het bleek ergens in Engeland lag met een kapotte motor.

★★★★

Zijne Gepensioneerde Majesteit kreeg een uitnodiging om een duit in het zakje te doen van de parlementaire besprekingen over het grondwetakkoord. Zijne Majesteit, die zijn mening over die overeenkomst niet onder stoelen of banken heeft gestoken, bedankte voor de invitatie.

★★★★

Het nu beruchte wetsontwerp voor patentverlenging van medicijnen is nog steeds in behandeling in de Eerste Kamer, waar de Liberale meerderheid nog niet genegen is haar goedkeuring te verlenen. Er wordt naarstig naar een oplossing gezocht.

★★★★

De munt produceerde zestig miljoen "loonies" en ondergetekende heeft er nog geeneen gezien. Ze zijn hier ter kerke ook nog niet gesignaleerd in de kerkezakjes. Naar ik hoor heeft de munt veel weg van zo'n chocolade-geldstuk dat je met Sinterklaas in de etalages ziet.

★★★★

Ons land rouwde met de slachtoffers van de ramp in Edmonton. Materiële hulp werd gul en vlug gegeven, maar de emotionele schade kan niet eens geschat, laat staan vergoed worden.

★★★★

Ontario gaat in September naar de stembus. Er wordt een stevige Liberale meerderheid voorspeld. Politiek heeft echter veel onvoorspelbare elementen, zoals ieder menselijk gedrag. Een mens is nu eenmaal niet altijd redelijk.

★★★★

Gebeurtenissen rondom en in de Perzische Golf beheersten het buitenlands nieuws. In het Mohammedaanse bedevaart-centrum Mekka kwamen tijdens onrust in die stad honderden Iraniërs om het leven. Mohammedaanse gelovigen beroepen zich in geval van onenigheid niet op artikel 31 van de kerkorde, maar slaan of schieten er op los. Khomeini gaf natuurlijk de Amerikanen de schuld en zwoer wraak, met zwoele zinspelingen op zelfmoord-expedities tegen Amerikaanse schepen die konvooien in de golf begeleiden.

De wereldprijs van olie rees boven de twintig dollar per vat, als gevolg van al die onrust en de goudprijs ging omhoog als een op hol geslagen ballon.

★★★★

Ontwapeningsbesprekingen zitten vast op het feit, dat de Amerikanen de Duitse raketten buiten de besprekingen willen laten. De Russen willen die ook kwijt, maar de Duitsers zijn niet genegen om toe te geven.

★★★★

Hier zijn gegevens die tot nadenken stemmen. In Newark, N.J., met een bevolking van tegen de half miljoen ontvangt meer dan een kwart van die bevolking bijstand, vier-en-veertig procent van alle huishoudens hebben geen vader in huis, er staan 13.000 namen op de wachtlijst voor huursubsidie, 85 procent van alle middelbare scholieren hebben grote moeite met lezen en schrijven. En in Los Angelos is het niet veilig meer op de snelwegen waar schoten vallen als de mensen niet gauw genoeg opzij gaan. Nog klachten over ons land?

★★★★

Dominee Derek Richards van Llandudno in Wales werd het wachten zat. Hij heeft nu bepaald, dat een bruid die meer dan tien minuten te laat is voor de trouwerij, geen koorzang in de plechtigheid krijgt. Nog vijf minuten wachten en de dominee samen met de organist marcheren de kerk uit en je kunt voor de trouwerij ergens anders terecht. De boete voor konfetti is ook niet mis: $32,-. Nogal drastische maatregelen hé? Ik heb nog nooit een trouwerij gezien die op tijd begon. Wel een bruid die flauw viel, en een bruidegom die tijdens de plechtigheid op een beslissend moment even "naar achteren moest." Mijn belevenissen met trouwerijen zouden een klein boek kunnen vullen. Bij nader inzien: een dik boek!

★★★★

Van allerlei kanten kreeg ik gunstige reakties op mijn suggestie, dat de eerste AOW cheque naar de kerk zou gaan, behalve van een lezeres in ons mooie land, die het oneens was met mij en schreef dat, mocht ze tot liefdadigheid gestemd zijn, het geld naar de dierenbescherming zou gaan. Eenstemmigheid zou slecht voor mijn hart zijn.

★★★★

Het was hier in de maand juli zo warm, dat de koeien melkpoeder gaven en sommige dominees zelfs hun preken bekortten. Dat is warm! De kerk zat vol met bezoekers, en de ouderlingen waren op vakantie. Er waren weer Hollandse guldens in de kollektes, en bruiloften waren schering en inslag. De dames maken zich zorgen over kortere rokken, en herendassen worden weer wijder. Alles verandert, maar niet veel!

Carl Tuyl is predikant van First Christian Reformed Church in Kingston, Ontario.

MEER OVER DE ONTWIKKELING IN HET KADER VAN ZEKERHEID VOOR HUISVESTING IN ONTARIO

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Calvinist Contact gaat verhuizen! Zie pagina 2 voor bijzonderheden.

Bericht uit Honduras (1)

Arend Linde

In Tegucigalpa, de hoofdstad, verblijf ik bij drs. Frank Sawyer en zijn gezin. Frank is zendeling en werkt voor de Christian Reformed Church. Er is heel wat te praten en dat doen we dan ook. In de auto, op begaanbare en onbegaanbare wegen, 'thuis' in Tegucigalpa en op het Theologisch Seminarie. Het bezoek maakt veel indruk op mij.

Gringo's

Je moet je wel aanpassen als je hier wilt wonen en werken. Er is weinig geordend en geregeld, zoals we dat in Nederland of in Canada, waar Sawyer vandaan komt, gewend zijn.

Overal in het land zie je de invloed van Amerika. Reklame voor Coca Cola tot in de verste uithoeken. Reklame van Amerikaanse banken. En ook het Amerikaanse leger is vertegenwoordigd. Ik vraag hoe ze hier tegen al die buitenlanders aankijken. Zitten ze er echt op te wachten? "Ze denken dat alle blanken hier sowieso gringo's zijn. Gringo is een scheldwoord voor Amerikanen. Je wordt beschouwd als iemand die van een koloniserend land komt." Maar, vertelt hij: "als de mensen je leren kennen, groeit er vertrouwen."

Wel kan er een spanning ontstaan tussen de inheemse kerk en de zendelingen. Het ideaal is samenwerking met de plaatselijke kerken. Maar het probleem is, dat je aankomt als zendeling met meer financiële mogelijkheden en met meer scholing. De kunst is om zo samen te werken, dat je van elkaar leert en dat niet alle leiding uitgaat van de zending. In zekere zin moet je wel leiding geven, maar je moet daarbij ook heel kritisch zijn op jezelf. Er moet een wisselwerking zijn. Maar, kun je wel kritisch genoeg zijn tegenover jezelf?

Personalistisch

De verschillen in kultuur zijn groot. Is het wel mogelijk om de mensen hier te begrijpen? Ze hebben een andere taal, andere denkwijzen, andere manieren van kommuniceren. *Sawyer* zegt: "Er blijven altijd verrassingen. Ze denken hier meer personalistisch en minder objektiverend."

Hij geeft hier een voorbeeld van. "Op een middelbare school kreeg een meisje een hoog cijfer. Haar vriendin kreeg een slecht cijfer. Het eerste meisje stelde voor om een deel van haar cijfer aan haar vriendin te geven. Personen zijn altijd belangrijker dan regels. Daarom hoeven ook vergaderingen niet op tijd te beginnen of te eindigen. Het gaat niet om de tijd, maar om de kwaliteit van de ontmoeting. Nog een voorbeeld: als je autorijdt en je hebt voorrang, dan is het hoffelijk om je voorrang af te staan. Het gaat niet om de regel, maar om de relatie. Daardoor wordt het leven naar ons gevoel gauw chaotisch, zowel in het verkeer, als ook in de politiek. Wij zouden zeggen: het is niet erg zakelijk en het werkt korruptie in de hand. Maar wat wij korruptie noemen is voor hen: elkaar helpen. Door persoonlijke relaties kun je iets opbouwen. Niet door het hanteren van regels.

In zekere zin moet je je aan de kultuur hier aanpassen. Maar je moet niet de negatieve dingen daarvan aksepteren. En je moet tegelijk steeds meer kritisch zijn op je eigen kultuur." Ik vraag welke kriteria er zijn voor die beide laatste opmerkingen. "Dat zijn je christelijke normen, die weliswaar tot op zekere hoogte, ook kultureel bepaald zijn, maar die ook daarbovenuit gaan." Het blijkt dat dit toch niet zo eenvoudig is. Hoe maak je dat konkreet? vraag ik mijzelf af. Goed, een kultuur is nooit homogeen. Elke kultuur kent veel stromingen en tenzij je zomaar met alles meewaait ben je altijd aan het ziften. Je maakt altijd keuzes.

Maar de tegenvraag is: kies je wel? Je hoort toch door geboorte en door toevallige gebeurtenissen bij een bepaalde groep? Toch moet je als christen leren om bewust te leven.

Als voorbeeld van kultuurkritiek geeft Sawyer, dat de Westerse kultuur vaak te werkheilig is, te veel gericht op prestatie en op het zo efficient mogelijk bereiken van doelstellingen. De Latijns-Amerikaanse kultuur heeft teveel een *manana-houding*, d.w.z. alles kan uitgesteld worden, waardoor er weinig van de grond kan komen. In de Westerse kultuur moeten we leren minder technokratisch te zijn, in de Latijns-Amerikaanse kultuur moeten ze leren om meer zakelijk te zijn. Vanuit de bijbel worden beide kulturen bekritiseerd en ook gerelativeerd. Om nog een voorbeeld te geven: de bijbel kritiseert zowel de demokratie, in zoverre, dat de meerderheid altijd gelijk zou hebben, maar ook het hierarchisch gebruik van macht.

(Wordt vervolgd)

Overgenomen uit: Reveil/februari 1987.

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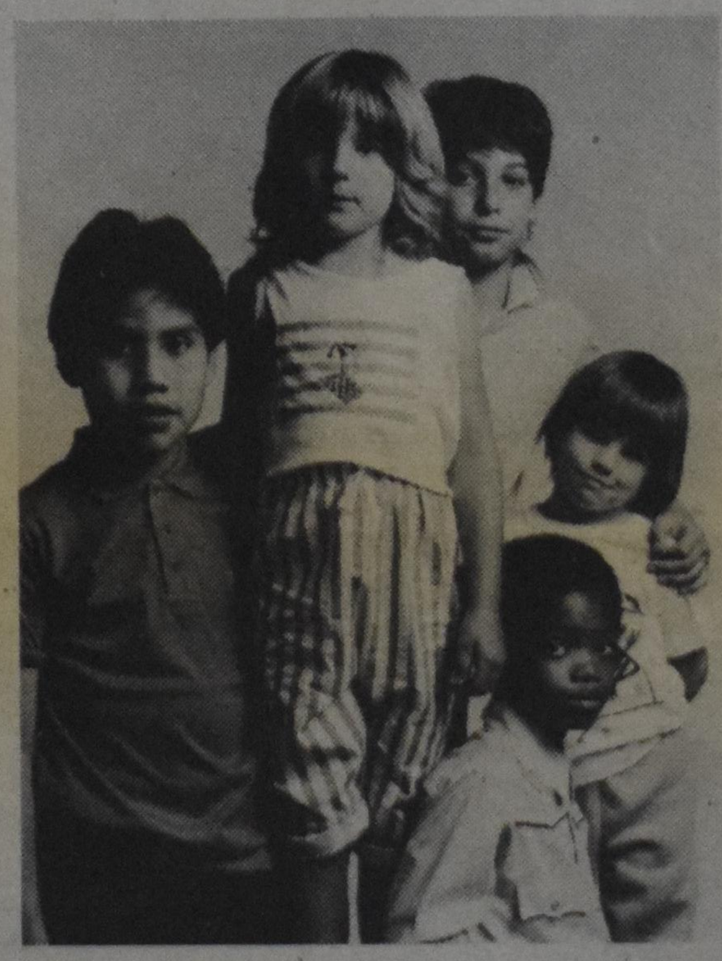
je kunt je — als je wilt — weer optimaal aan dagen geven,
je mag — een beetje wijzer — 't grote leven nieuw weer in,
je doet weer mee, je bent er met je honderden verlangens,
verwachtingen, illusies, kleine kleuren, grote lach,
je dankbaarheid is groot, je vindt alleen geen goede woorden
om je geluk te tonen in zo'n levensblije dag..

Wanneer je bang bent, bang geweest voor 't soms zo harde leven,
en langzaam is die angst verschrompeld in een béter-zijn,
een beter denken, voelen en een breder warm begrijpen
dan blijft behoedzaam over de verwondering en de pijn
om wat de ene mens de andere mens diep kan verwonden
met woorden en met daden (misschien niet bewust bedoeld),
maar door de ander kwetsbaar ondergaan en stil gedragen,
en in een niet-verwerken daarom juist zo sterk gevoeld..

Wanneer je goed gezond bent mag je alle dagen lachen
om rijkdom die je als een toeval in je handen houdt,
waarmee je leven kunt, echt léven, met een brok verbazing,
"je hebt het maar gekregen, 't is je simpel toevertrouwd,"
maak er iets van en zing je lied tot in de hoogste bomen,
zet waardevolle stappen in de tijd en proef de zin
van wat je hebt aan waarden, aan geluk en mogelijkheden
de Tijd is als een zucht, je mag er maar zo heel kort in..

Margaret van Hoorn



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Books/Meditation

Culture

Christianity versus paganism in western culture

Thomas Molnar, The Pagan Temptation. Grand Rapids, Eerdmans, 1987. 201 pp. Paper, $17.00. Reviewed by Hendrik Hart, Senior Member in Philosophy, Institute for Christian Studies, Toronto.

THOMAS MOLNAR

THE PAGAN TEMPTATION

An intriguing and learned book. I see its main thesis in the assertion that Christianity in Western culture has never managed to guard against a return to paganism within the culture it has dominated. Paganism is strong in its ritual, symbolic, mythical celebration of the sacred. Christianity countered paganism in ways that undermined our experience of these necessary elements of the sacred. Christianity adopted a Western prejudice for the rational in our experience. In so doing it created a tension with ritual, symbolism, and the mythical. But human beings cannot do justice to reality in their experience if reason bans ritual. Hence, once reason overshadows all else in the Christian experience, human beings will want to return to the banned areas of experience. But if these are not to be found within Christianity itself, a culture will find them outside of Christianity in any available form of paganism.

This is a powerful thesis and one I find worthy of serious consideration. Since the book contains massive documentation to support its claims, anyone who has the interest and energy to enter into its pages will to some degree certainly be rewarded. But I have reservations. The organization of Molnar's argument is not very visible. None of the chapters except one have any visible internal structure.

Distinctions between Western culture, Christianity, biblical religion, the Roman Catholic Church, and related movements and events are blurred. Is the church being paganized? Or is it our culture? If our culture, then the thesis seems far behind the times. If the church, the thesis seems poorly documented. Sometimes the documentation is too rich with detail and with relatively unknown figures and literature. In such places the thesis disappears in its details.

At other times the thesis falls apart into generalizations that are hardly documented at all. These features make it difficult to follow Molnar. For whom is the book written? For scholars? For the generally educated believer? For any intelligent member of our culture?

The plodding, dense character of the prose will require that readers have a strong interest in the thesis. In many places it looks like the author has responded to criticisms of style and organization made by readers and editors. But to my mind the result is patchy. The book would have benefited from an integrally rewritten text.

Finally, two criticisms of content. Molnar gives me the idea that he has not written from a philosophically worked-out view of his own. Hence he seems to be most ambivalent where clarity is needed most. One criticism here is that he seems to call for religion that is relevant to life, while at the same time he decries religion that gets involved in politics and social issues. How does he reconcile these two? They seem in more than tension in his book. To my mind they cause confusion.

The second criticism is that by not indicating an integral relation between faith and reason, Molnar leaves the impression that reason is in principle in tension with faith. That leaves one to wonder how reason could ever have been a healthy and not a foreign element in Christian faith from the beginning. I would have thought the adoption of reason from the Greeks could also be viewed as the adoption of a pagan trust in a human faculty. Here, too, Molnar's treatment left me wondering.

In spite of these misgivings, however, I recommend the book to anyone who wishes to ponder a wealth of material gathered and presented in support of an intriguing and significant thesis, but also to my mind a fundamentally true one as well.

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Wayne Brouwer

Good guys wear white

"... when suddenly two men dressed in white stood beside them." **(Acts 1:10)**

It was Christmas time, and the annual Sunday School program was only two days away. Busy with the rush of the holiday season, the mother was furiously trying to prepare a costume for her little son who was to play the part of an angel in the Christmas story. As he squirmed and misbehaved while mom tried to pin the old bedsheet this way and that, his older sister looked on and shook her head: "Boy, talk about miscasting!"

Messengers

Angels are the "good guys" who always wear white. At least, that's how things seemed in the Bible's miraculous stories. Here again they pop out of nowhere to inform the disciples of Jesus' travel plans. And, biblically speaking, that is one of their primary functions, at least in relation to us. The very words used in both the Old and New Testament to describe these spiritual creatures indicate that their task is one of speaking for God, or making sure that His plans get worked out. The Hebrew word for angel is part of the prophet Malachi's name, a name simply meaning "my messenger." And the New Testament idea is most clearly seen in an English word which is almost identical with its Greek counterpart — evangelism. The ending "ism" means *doing*, the prefix "ev" means *good*, and the "angel" in between means *news*. Christian evangelism is "doing good news," and the "angel" is the *news-er*, the one who brings the message.

In Bible times, the messenger of a king was viewed as an extension of the ruler himself. No one would dare ignore or disobey or harm the legitimate messenger of a recognized authority. That was the premise upon which the shocking story of Jesus about the tenants of the vineyard was based. (Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19) Thus, throughout the Bible, there is often little distinction made between God Himself and His messengers, the angels. Their work was an extension of His presence with Abraham (Genesis 18), with the friends of Daniel in the furnace (Daniel 3), and with all in between. Whether God Himself made an appearance on earth, or communicated through the angels, it was all the same.

Guardians

But little more is known about these beings, and less is given them in attention today. When was the last time you saw an angel? Perhaps we would be willing to ignore them completely except for two things. Jesus cautioned skeptic sinners against quickly denying what they could not see, for even the youngest child in the Kingdom of heaven has a guardian angel that makes a daily report to God. (Matthew 18:11) So hardened moderns like ourselves, who need scientific proof before receiving something, may be more cautious how we treat or mistreat the young of our families and world. Dare we make little of the responsibilities of parenting, grandparenting, or fulfilling congregational baptismal vows? Remember the angels and think twice. And dare we ignore the plight of the Ethiopian child too hungry to eat? The angels make a daily report to the great Father of the little ones.

Contemporary angels

Secondly, the opening chapters of Revelation include some rather direct correspondence from Jesus to congregations of Christians in the world. Interestingly, Jesus writes from heaven to the "angel" of each church. He seems to indicate that the preachers and pastors of each congregation stand officially as God's messengers to His people, God's "angels," if you will. Perhaps the dullness of preaching at times comes from a failure to realize the authority of the pulpit, or the amazing extension of God's mouth through the voice of the preacher who is called to declare the very word of the Lord. Perhaps the sleepy laziness of the congregation indicates that the many "angels" of this world have drowned out the thirsty desire to hear God's voice through His angels among us.

Perhaps the "good guys" don't always wear white anymore. But don't be surprised next time an angel stands next to you. It's for your own good. And don't forget to listen to what he says.

Wayne Brouwer is pastor of First Christian Reformed Church in London, Ontario.